

ESSAYS

UPON

Several SUBJECTS.

BY

Sir RICHARD BLACKMORE, *Kt. M.D.*
and Fellow of the College of Physicians
in *London*.

V O L. II.



L O N D O N :

Printed by W. WILKINS, for A. BETTERS-
WORTH, at the *Red Lyon* in *Pater-Noster-*
Row; and J. PEMBERTON, at the *Buck* and
Sun against *St. Dunstan's Church* in *Fleetstreet*.
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THE PREFACE

Notwithstanding Atheism and Infidelity have of late Years been assaulted from the Pulpit and the Press, with great strength of Reason and Argument, it is a sad Observation, that the sceptical Spirit gone forth among us, not only maintains its ground in defiance of all Opposition, but daily advances and insolently boasts of its new Acquisitions. It is with Sighs and melancholy Apprehensions, that the Wise and Vertuous reflect on this

iv *The* PREFACE.

Situation of Affairs, justly fearing that these prevailing Notions of Impiety will not only obstruct the flourishing State of Religion, but will at length, if they proceed uncontroll'd to propagate their Power, bring great and inevitable Calamities on the Nation; for if these strange kind of Protestants among us, who do not only disclaim the Errors of *Rome*, but have carry'd their *Free-Thinking* so far, as not only to protest against Christianity itself, but to reform their Scheme of Principles from all Notions of Religion, go on with Success, and universally poison, with their loose Maxims, our Men of Quality and the finer Spirits of the Nation, (which Heaven forbid) who cannot foresee the terrible Consequences of such a general Defection? And as every Man, when a dreadful Fire is broke out in a Town, or the Sea

The PREFACE. *V*

overflows its Banks, endeavours to extinguish the one, and drive back the other; so in this Case should all, to the utmost extent of their Ability, oppose a far greater Mischief, the growing Power of irreligious Principles.

It is certainly the Duty and Interest of all Civil Governments to discountenance Immorality and suppress the Power of Profaneness with the greatest Care and Vigilance, lest the Progress of Impiety and Prevalency of Vice should bring incurable Evils upon the State, which then, for want of sufficient Vertue in the People to support it, must be expos'd to the greatest Danger, Vertue in the State being like Health in the Body, necessary to its Preservation. To punish with Banishment or Death the open Asserters of irreligious Principles, as

vi *The* PREFACE.

Traytors to the Sovereign of all States and Kingdoms, should not be thought too severe a Penalty. If it cannot be look'd upon as a want of Clemency, that in the *Levitical* Law, Blasphemers and Idolaters, by divine Appointment, were condemn'd to capital Sufferings; much less should it be thought an Act of Injustice, if they were inflicted upon the Atheists, which has often been practis'd in several Nations; But none were more eminent for their Zeal in this Affair than the *Athenians*, who with honourable Rigour put to Death Men of godless Opinions, or at least expelled them from their Towns and Territories; concerning which pious Severity, I think it not improper to cite the following Observation of *Dr. Prideaux* in his Book, intitled, *The Connexion of the Old and New Testament*, which if we respect the Perspicuity, accurate

The P R E F A C E. *iv*

rate Method and Variety of Argument, the just Reasoning, critical Penetration, and well digested Learning employ'd on Subjects of the greatest Use and Importance, all which are conspicuous in it, must be ever esteem'd by impartial Judges a Work of extraordinary Merit. His Words are these, while he is speaking of *Protogoras* and *Diagoras*:
“ These had been the Scholars of
“ *Democritus*, the first Founder of
“ the Atomical Philosophy, which
“ is indeed wholly an atheistical
“ Scheme; for tho it allows the
“ Being of a God in Name, it takes
“ it away in effect; for by denying
“ the Power of God to create the
“ World, and the Providence of
“ God to govern the World, and the
“ Justice of God to judge the
“ World, they do the same in effect
“ as if they deny'd his Being; but
“ this they durst not openly do even
“ among

A 4

“among the Heathens, for fear of
“Punishment; the greater Shame
“it is to us, who in a Christian
“State permit so many impious
“Wretches to do this among us
“with a free Liberty and absolute
“Impunity.”

THE Reason why no sovereign Powers are oblig'd to preserve the Life or Estate of an Atheist is this, that such a Person is incapable of being a Subject, that is, of giving any Security to the Civil Magistrate of his Allegiance and Fidelity, or any sufficient Proof of his Consent and Submission to the Government, since he cannot but look upon all Oaths, Promises and Protestations, to have no manner of binding Force, while he renounces the Belief of a Divine Being, and all natural and reveal'd Laws: And therefore, notwithstanding his most solemn Engagements,

The PREFACE. ix

gagements, he is still a Liberty to attempt the Destruction of his Prince and the Subversion of the State, when his Interest or his Passions prompt him to it. Since then the Obligation of the supream Magistrate to protect the Subject, and that of the Subject to obey the Magistrate are reciprocal, whoever by his Principles is unable to bind himself to Obedience, can have no Claim to Protection from the Government ; and that an Atheist has no Right to his Life, if I am not mistaken, is asserted by the Author of *The Rights of the Christian Church*, who, as every one will easily grant, is no Bigot, nor a violent Persecutor of Men of large and suspected Principles.

If we contemplate the Dispositions and Temper of Mankind, it is unreasonable to expect, that Men who are divided in Interests, Employ-

x *The* PREFACE.

ployments and Designs concerning Civil Affairs, shew any Tenderness or Concern for the Honour of their Rivals and Opponents; on the contrary, a constant War and intercourse of Scandal and Defamation is carry'd on between them. But the greatest Division, that ever appear'd in the World, is that between good and bad Men, which cannot but produce the same Effect at least on the side of the last.

THO it is a dishonourable Truth, that innumerable Controversies about Systems and Speculative Articles of Divine Belief, have in all Times miserably embroil'd and distracted Mankind, yet the most important arose soon after the Creation of Man, between *Cain* and *Abel*, not about the Principles of Piety but the Practice, which continues in its greatest Height to this Day: And

as

as it does not only affect particular Cities, States and Kingdoms, but extends it self to the whole Race of *Adam*; so it is founded on such Reasons and such a contrariety of Dispositions and alienation of Mind, that it can never be reconcil'd.

DURING this Competition, the Impious and Profligate have such a rooted Aversion to genuine Vertue and Religion, that they abhor, calumniate, and with furious Zeal persecute the Pious as Persons in an opposite Interest. In this division of Men, who derive their Distinction from their Veneration or Contempt of Religion, I shall esteem it a great Honour if I am rang'd under the first, being pleas'd not only to be thought to have espous'd the Cause of Piety, but to be accounted a warm and active Party-Man on that side.

HENCE

xii *The* PREFACE.

HENCE it will naturally follow, that the Faction of Atheists and Libertines, who are not only disaffected, but in open Rebellion against the divine Government, if they act in conformity to their Principles, must treat me as their declar'd Enemy. This is no more than to act in Character, and agreeably to the Instincts and Dispositions of degenerate Nature, and therefore I cannot see why I should be displeas'd with the Expressions of their Anger or Ill-will: On the contrary, there appear upon this Account, considerable Reasons of Satisfaction; for what greater Attestation can impious Men give to the Integrity and religious Merit of another, than by shewing their Contempt and Abhorrence of his Principles and Actions? For will not impartial Persons conclude, that by this Declaration they look upon his Character to be contrary to their own;

The P R E F A C E. xiii

own ; and can there be a greater Honour, than to be thought most unlike to the worst of Men ? This rather is an Encomium than an Invective, not Defamation but Applause ; and upon this Reflection, I cannot see why a Man of Vertue should not enjoy the Detraction and Reproaches of the impious and immoral, as well as the Praises of good Men ; for the first is no less an Approbation and Testimony paid to his Merit than the last : The former by their Expressions of Dislike and Hatred, declare an Enmity to a good Man, founded upon a dissimilitude and contrariety of Qualities, Interests and Designs, which is effectually to pronounce him a Man of religious Principles and blameless Life ; and more than this no one can receive from the Commendations of the Wise and Pious. So that the Raillery and Invectives of the worst

xiv *The* P R E F A C E.

worst and the Panegyricks of the best Men, since the Qualities are the same which those vilify and these applaud, are in effect the same Thing, and alike manifest the Goodness of the Person on whom they are bestow'd. And since the true Notion of Fame and Honour is the Opinion that others express of any Man's worthy Endowments, should it not be a Matter of Satisfaction, if it be not a Temptation to Vain-glory, when the Vertuous hear themselves derided and calumniated by irreligious and immoral Persons; but on the other side, one should justly be afraid of the Praises of ill Men, which may draw a suspicion upon us, that we resemble them in Principles and imitate their Manners; and therefore it was rightly said by the Philosopher, who was commended by wicked Persons, *What have I done that these Men speak
show well*

The PREFACE. XV

well of me? It is in this place observable, that our Saviour would not suffer the Devils to assert his high Descent; and speak well of him before the People, lest the Testimony of such wicked Beings should dishonour his Character, and weaken the Belief of his Divine Office.

BESIDES, it should be consider'd that the Assent and Approbation which the Impious and Profligate, by their Scandal and Reproach, give to the Merit of the Good, and by which they acknowledge that their Principles and Practices are the Reverse of their own, is sincere, and may be depended upon as perfectly free from Flattery: For this Testimony coming from the Enemies of Heaven and Vertue, must be allow'd to be given by Judges unprejudic'd, in favour of the Person, whom by their spiteful Jest and malici-

xvi *The* PREFACE.

malicious Insinuations they greatly applaud: When good Men commend a Person of distinguish'd Merit, they may sometimes, from a friendly Bias and a Party-Kindness, exceed the Extent of his laudable Qualities; but none will suspect, that the Atheist and Libertine, when they honour any Man by their Satyre and Invectives, are not hearty and impartial; and upon this Account the Defamation of the Flagitious is more valuable than the Praises of worthy Neighbours. Hence if the Notion of Fame were justly understood, what secret Pleasure and Satisfaction might the Vertuous receive from the Envy, Detraction and sarcastical Speeches of bad Men? How mean and despicable were the Congratulations and Shouts of Joy, as I have observ'd elsewhere, with which the Multitude entertain'd the Ears of *Cæsar*, when he enter'd *Rome*
in

The PREFACE. xvii

in Triumph, if compar'd with the Acclamations and loud Applause, that *Socrates*, upon his coming into the Theater, received from the degenerate and flagitious *Athenians*? To be reproach'd and derided publickly by such a vast Number of ill Men, redounds so much to his Glory, that it may justly excite Envy, as scarce to be paralell'd by any Instance. The Praises and triumphal Honours given to a Conqueror, perhaps a Tyrant or lawless Invader, by the Flatterers of his Fortune, only declare the Success of his Arms and Encrease of his Power; but the Honour done to the divine *Socrates*, was upon the account of more excellent Qualities, while a vicious People proclaim'd his Character, and made a publick Acknowledgment of his superior Piety and moral Perfections.

UPON these Reasons, I think, an Author, that writes in the Cause

xviii *The* PREFACE

of Vertue and Religion, should not be discourag'd, but rather animated by the Malevolence and injurious Speeches of the Impious, to continue his useful Labours: for my own part, I must acknowledge, that since I look upon it as a clear Dictate of Reason, and therefore a moral Obligation, that every Individual should, to the utmost Limits of his Power, promote the Happiness of Mankind, I dare not desist and lay down the Pen, till I can be no longer useful; and then I shall chearfully receive my Dismission from this Task, and take my leave of the Press.

IN the Poem, intitl'd, *Creation*, I have vindicated the Fundamental Article of all Religion, the Being and Providence of the first self-existent Cause, and endeavour'd to confute, and I hope I have succeeded in it, the impious Opinions of the *Epicurean*, the *Fatalist*

The PREFACE. xix

list and the *Aristotelian*. Several Gentlemen far gone in the Sceptical Delusion, have acknowledg'd to me, that they look upon the *Epicurean* System as absurd and inconsistent; and I have learned by my Conversation with those, who are well acquainted with Persons of irreligious Principles, that they generally give it up as indefensible. Nor do I find that they favour, much less warmly maintain, the Scheme of *Aristotle*; and it would be strange if any Man, who has rejected that of *Epicurus*, should adhere to the Philosophy of the *Stagarite*; for if it be consider'd with Attention, the same inexplicable Difficulties embarrass the one and the other: For should it be suppos'd, that all compounded Beings were produc'd by a fatal Necessity from the Conflicts and Coalitions of *Aristotle's* four Elements, without the Counsel, Contrivance

XX The PREFACE.

land Direction of any wise, superintendent Cause; do not the same Absurdities and insuperable Objections occur, as if we assert with *Epicurus*, that all the Distinction, Order and specifick Diversity of Complex Bodies, arose from the casual Concourse and Complication of various-figur'd Atomes? The Distinction of Name or Number between the Atomes of this or the Elements of the other Philosopher is unavailing, and leaves the Dispute entirely on the same foot: And all the Arguments brought against the *Epicurean* Hypothesis may be urg'd with equal Force against that of *Aristotle*. And since all Atheists in all Ages, till very lately, have, with little variation, embrac'd the System of *Epicurus*, who form'd the World by Chance and in Time out of Atomes which always existed, or that of *Aristotle* and the *Fatalists*, who maintain'd, that

The P R E F A C E. xxi

that the World was Eternal, I should be glad to know on what Hypothesis the Atheists of the present Age rely in this important Controversy. I cannot think that they are all inconsiderate, supine, and without Reflection or Concern in a Point of such vast Consequence: It would be a Mark of the greatest Stupidity, to be careless in such a Case, and therefore highly misbecoming the Character of Men, who pretend to elevated Wit and masterly Reason, and despise the Asserters of Religion as weak and flegmatick People, or superstitious and crack-brain'd Visionaries. It is therefore highly probable that the Leaders, who are suppos'd to be Men of Parts, or at least Masters of common Sense, how thoughtless soever the irreligious Herd may be, who depend upon their Authority, have form'd some Draught of impious Principles,

xxii *The* PREFACE.

some System of Atheism, which they imagine they can support by Reason and solid Philosophy : To think otherwise, were not only to affront their Capacity and high Pretences to clear and unvulgar Understandings, but to sink them down to the Rank of the most senseless and despicable Creatures of the intelligent Kind. The *Hottentots* and the Inhabitants of *Greenland* or *Nova Zembla* have as just a Claim to refin'd Sense and penetrating Judgment, as the politest *Briton*, that has renounc'd the Belief of a Divine Being and a Future State, and yet has provided no Reasons or Arguments to support his Opinions : And therefore it is not improbable but they must have form'd some Hypothesis, whatever it is, by which they account to themselves for the Existence of the World and all the Phænomena of Nature, without the help of

The PREFACE. xxiii

a Self-existent divine Cause. Yet I confess I am not able to guess at their System, unless it be that of *Spinoza*; and if he is the Champion that must defend their impious Cause, then one great Point is given up, that all Atheists of all Times, Ancient and Modern, till the last Century, except perhaps some very few, had no Reason or Argument on their side, but deceiv'd themselves and their Followers: But if they espouse *Spinoza*, do they imagine they have chosen a greater Master than *Epicurus* or *Aristotle*? What Light can they expect from such a dark Guide? What Solution of their Doubts and Satisfaction to their Fears, from such an inconsistent, obscure, and embarrass'd Writer? The *Postulata* or Principles from whence he deduces his Conclusions, which are entirely precarious, as being asserted without any Proof

XXIV *The* PREFACE.

or Evidence of Reason to support
 them, I have mention'd in the
 first of the following *Essays*;
 and I earnestly entreat every Man
 endow'd in any degree with a
 discerning Taste, who is sway'd
 by the Authority of this Writer, to
 examine with Attention those *Pa-
 stulata*, as an unprejudic'd and im-
 partial Enquirer after Truth, and
 I am past doubt he will soon be
 convinc'd of my Assertion. If then
 the *Epicurean*, the *Aristotelian*, and
 the more absurd Scheme of *Spi-
 nosa* are discarded, let the present
 Scepticks look to themselves, and
 take Care on what other Founda-
 tions they build their confident
 Hopes of being entirely extinguish'd
 by Death, and escaping a Future
 Immortality.
 IN this Discourse I have assert-
 ed, and, as I believe, effectually
 prov'd, that *Epicurus* was a down-
 right detestable Atheist, notwith-
 standing

The PREFACE. XXV

standing the labour'd Apologies which Gassendus, Bayle, St. Evermont, and other learned Men have made, to take off this Imputation from his Character. I have attempted to make good my Charge upon him from his Principles of Natural Philosophy, and declin'd to make it evident likewise from his Notion of the *Summum Bonum*, or chief Happiness of Man: for this being a more controverted Point, I chose to insist on the other Proof, as more clear and less contested; but here I will also examine this last Subject, and demonstrate, that our Philosopher was impious in Principle, from what he asserts concerning the final Felicity of Man.

THAT Pleasure in general is the *Summum Bonum*, or the Happiness of Man, was not only the Doctrine of *Epicurus* and *Aristippus*, but of *Socrates* and the Founders

XXVI *The* PREFACE.

ders of all the other Philosophical Sects ; but when they came to explain and define this Pleasure, the difference between them was vastly great, while the two first contended, that the Felicity of Man consisted in corporeal Sensations, and the rest plac'd it in vertuous Enjoyments. That the first was the avow'd Principle of *Epicurus*, I shall soon convince the reflecting and impartial Reader ; and in order to it, I thus argue : If corporeal Satisfaction only can be felt by corporeal Beings, then it is clear as Meridian Light, that *Epicurus* could have no Conception of any other Pleasure, since it is the known fundamental Maxim of his School, that there is no Being in the whole Compass of Nature but what is Corporeal. Now the Inference is very evident, that where there are none but corporeal Beings, there can be none but corporeal Plea-

The P R E F A C E. XXVII

Pleasures, that is, such as result from the Impressions made on organical Parts, and the Action and Reaction of Matter upon Matter ; else the Opponent would be reduc'd to the greatest Absurdity, and be oblig'd to maintain that spiritual and incorporeal Delights were not peculiar to spiritual and incorporeal Beings, and would thus confound the Distinction of Corporeal and Incorporeal. And as it was not possible for *Epicurus*, if he reason'd in conformity to his own Hypothesis, to form an Idea of any other Happiness, besides the voluptuous Sensations of the Body, since he allows nothing but Body to exist in the Universe ; so that he really intended and pursued this as his final Felicity, is plain from the Testimony of the wisest and most impartial Writers of Antiquity, Men of great Probity and Learning, and well instructed in the various Systems and Opinions

XXVIII The PREFACE.

ons of the various Philosophers of Greece; such were *Plutarch*, *Cicero*, and others, who positively charge *Epicurus* with maintaining this Principle, that corporeal Pleasure, and that only, was the primary Felicity of human Nature. We have the unsuspected Authority of *Cicero*, that *Epicurus* constantly maintain'd this Doctrine. Every Man who is the least acquainted with this Author's Philosophical Writings, especially his *Tusculan Questions*, must know, that it is not possible to invent clearer and stronger Expressions, than that famous Author, who was a perfect Master of the *Grecian* Learning, makes use of, to shew that this was the avow'd Doctrine of *Epicurus*. He says this Philosopher affirms, That Pleasure is the chief End of all good Things, and that Pain is not only the greatest, but the only Evil. That Pleasure is to be desir'd and pursued for its own sake, and as it is

Plea-

The PREFACE. XXIX

Pleasure. And what kind of Pleasure that is, *Cicero* shews us in another place*, who thus speaks, *I look upon the Summum Bonum, the chief Good, to be in the Mind, but he (Epicurus) to be in the Body; I place it in Virtue and he in Pleasure.* And in another place he affirms, That our Philosopher separates the chief Good from Virtue; and supposing this Objection were made, that *Epicurus* prais'd Virtue, he replies, *What are Words when plain Facts are against them?* † And when he brings in one that speaks favourably of *Epicurus*, and says, that he did not mean such Pleasure as he is accus'd of, *Cicero* answers, *Let him name any Pleasure, whatever he names, it is such that Virtue has no part in it.* In another Book these are *Tully's* words: *You acknowledge no Pleasure of the Mind but what*

* *Cicero Tusc. Quæst. l. 3.*

† *Quid verba audiam, cum Facta videam? ibid. l. 3.*

proceeds

XXX The PREFACE.

proceeds from the Body or returns to it. And a little after Epicurus professes, That he did not understand that any Thing was Good, abstracting from delicate and obscene Pleasures, which without Blushing, he reckons up by Name. What Meats therefore, or what Liquors, or what variety of Sounds or Flowers? what Contacts, what Odours will you give to the Gods, that you may fill them with Delights and Pleasure? * He appeals to his own Expressions, and thus addresses our Philosopher: Are these your own Words, or not? In that very Book which contains all your Doctrine (for I will do the Office of an Interpreter, lest any should think that I feign'd) you say this, Nor truly have I any way left to understand

* De Deorum Natura, l. 1.

Nullam novistis nisi profectam à corpore & redeuntem ad corpus animi voluptatem; ille (Epicurus) testatur se ne intelligere quidem ullum bonum, quod sit sejunctum à delicatis & obscenis voluptatibus, quas quidem non Erubescens persequitur omnes, nominatim: Quem cibum igitur aut quas potiones aut quas vocum & florum varietates, aut quos tactus quos Odores adhibebis ad Deos, ut eos perfundas voluptatibus?

what

The PREFACE. XXXI

what that principal Good is, taking away those Pleasures that are perceiv'd by Taste, taking away those that gratify the Ear, taking away also those agreeable Motions which the Eye receives from beautiful Objects *. — Nor can it be truly said, that the only Satisfaction of the Mind consists in honest Things, for I look upon the Mind to rejoyce in the Expectation of all those Things that I have named above, by the Possession of which Nature will be freed from all Pain. And by this, says Tully, who cannot see what Pleasure Epicurus meant? And a little after, he does not only use the word Pleasure, but explains the Sense in which he takes it; he affirms, That it consists in Taste, in corporeal Embraces, Plays, Songs, and those beautiful Forms which entertain the Eye: Do I feign? Do I lie? I desire to be confuted; for to what End do I labour, but that in every Question the Truth

* Tusc. Quæst. 1. 3.

xxxii The PREFACE

may appear? And in his first Book *de Natura Deorum*, under the Person of Cotto, he thus bespeaks Velleius, Our Philo could not bear, that the Epicureans should pretend to despise soft and delicate Pleasures, for he pronounc'd from an exact Memory, the Sentences of Epicurus in the same Words in which they were writ; but recited yet many more impudent Expressions of Metrodorus, who was a Colleague of Epicurus in his Study of Science; for Metrodorus reproaches his Brother Timocrates that he did not, without hesitation, acknowledge that the Goodness of all Things, which conduc'd to a Life of Felicity, was to be measur'd by their relation to the Belly. Nor did he affirm this once only, but often: I perceive you assent to what I assert, for you know it is true; if you deny it, I am ready to produce the Book. It were an endless labour to transcribe all Cicero's Testimonies of this Nature.

Plutarch testifies, that Epicurus
in

The PREFACE. XXXiii

in exprefs Terms asserts, That the *Summum Bonum*, that is, the chief Felicity, consists in that which concerns the Belly, and all other Organs of the Body by which Pleasure and not Pain is admitted, and that all worthy and wise Inventions promote the Pleasure that belongs to the Belly, and a firm Hope that it will never cease. He upbraids Metrodorus with this Expression, *What Joy and Confidence did I acquire, when I learn'd from Epicurus, perfectly to gratify the Belly?* And afterwards, *It is of no Concern, O Timocrates, to save the Greeks and bring back Crowns the Reward of Wisdom; but to eat and drink Wine, as much as will not be hurtful nor disagreeable to the Stomach.* And in another place he affirms that it was the Principle of the Epicureans, *That it was sufficient to Felicity if it were well with the Flesh, and the Mind while employ'd about it.*

THIS is abundant Evidence, that Epicurus held that the Pleasures

XXXIV The PREFACE.

which gratify the Senses were his *Summum Bonum*, or ultimate Happiness. I know his Friends and Disciples object, that the *Stoicks*, who say they had an immortal Hatred to *Epicurus*, calumniated this Philosopher, and endeavour'd to fix upon his School impious and immoral Doctrines, which he never taught ; and that one of them, *Diotimus*, publish'd a Book in the Name of *Epicurus*, on purpose to defame him : But what will it avail them, if this be granted ? Can any sour and malevolent *Stoick* speak worse of *Epicurus*, than *Epicurus* speaks of himself ? Are *Plutarch* and *Cicero* incompetent Judges of this Matter ? Do they cite the Words of the *Stoicks* or of *Epicurus* himself ? And to bring off their Philosopher, will these Gentlemen disbelieve him, when he plainly pleads Guilty ? Does not *Cicero*, when he charges him with the impious Principle of making the Felicity of Man

con-

The PREFACE. XXXV

consist in sensual Enjoyments, appeal to his own Writings? Does he not assure the Reader, that he has faithfully translated his Expressions? Does he not say, *Do I feign? Do I lye? I desire that any Man would confute me?* And again, *If you deny what I have said, I will produce his Books to prove it.* Is it possible that a Man of such Learning, Vertue and Authority as *Cicero*, should express himself in such a manner, if the Evidence of Fact was against him? Would he have cited these Passages, and proffer'd, if that would not satisfy, to produce the Original for his justification, if indeed he had given a false Translation of it? What if the *Stoicks*, out of Envy or Malice, misrepresented *Epicurus*, do *Cicero* or *Plutarch*, or any of his modern Accusers, make use of the Calumnies of the *Stoicks*? Do they not prove their Charge from the Author's own Sentences? What if a Book was

xxxvi *The* PREFACE

written and publish'd by one of 'em to blacken and make him odious, does any Man ever cite one Expression out of that Book, to make good his Accusation against *Epicurus*?

BUT some of his modern Friends will, notwithstanding, hang on the Cause, and strain all their Sinews to defend their Philosopher. They tell us, that to assert that *Epicurus* plac'd the Felicity of human Nature in corporeal Pleasure, is an Imputation as unjust as ignominious; for, say they, he distinguishes the Pleasures of the Body from those of the Mind, and affirms, that the last are greater and more extensive: For as the Mind, by Reflection on past Pleasures, can enjoy them over again; so by looking forward it can, by Anticipation, feel Satisfaction yet to come, which are Faculties, say they, that far exceed all the Powers of the Body. But if the Patrons of *Epicurus* were pleas'd to reflect, they would soon discern
that

The PREFACE. XXXVII

that this Philosopher acknowledges no Soul or Mind, but what is as truly Corporeal as any Parts that constitute the Body ; and therefore, according to his Hypothesis, the Pleasures of the Soul must likewise be Corporeal ; for were they not, they must be Incorporeal, and then who does not see that all Pleasures of that kind must belong to incorporeal Natures ; all which *Epicurus* peremptorily denies, and excludes them entirely from the Universe. As to the past and future Pleasures, which it is alledg'd the Soul can perceive by Reminiscence and Preoccupation, I demand what those Pleasures are ? Can they, according to the *Epicurean* Principle, be any other than bodily Satisfactions that the Mind reflects upon as past, or which it expects and hopes for in Time to come ? Nor is it possible, as said before, according to the System of this Philosopher, to have a Notion of any other Pleasures

xxviii The PREFACE.

tures than Corporeal ; so that still, whether you speak of the Pleasures of the Body or the Mind, *Epicurus* means the same thing.

BUT the Vindicators of this Philosopher alledge, that he was a Person of great Piety, exemplary Temperance and Sobriety of Manners ; and therefore, say they, he could not be suppos'd to maintain the Principles of which he is accus'd ; ridiculous ; as if the Doctrines and Opinions of any Author were to be discover'd from his Life, and not from his Writings. How *Epicurus* and his Companions pass their Time while secluded from the World and confin'd in a monastick manner to their Garden, is not certain ; but this is undeniable, that if they acted in conformity to their Principles, and if Mankind free from all Restraints and moral Obligations, will usually gratify their native Instincts and degenerate

The PREFACE. XXXIX

generate Propensions, they must have liv'd a most voluptuous and immoral Life. But let it be granted, that *Epicurus* was a regular and temperate Philosopher; yet since it is acknowledg'd, that he had a valedudinary and infirm Constitution, notwithstanding his Notions about sensual Pleasure were such as I have represented, no prudent Man, and much less a wise Philosopher, would indulge himself in greater Liberties than were consistent with his Health and Tranquillity of Mind. And this indeed was one of the *Epicurean* Precepts, as *Metrodorus* before-cited expresses himself, that sensual Pleasures, when they became hurtful or disagreeable, should no longer be pursu'd; for it is a plain Dictate of Reason, that he who makes his Belly his God, and aims only at corporeal Delights, should avoid Riot and Surfeits, and observe the nicest Rules of Temperance, that

xl *The* PREFACE.

his Taste of those Pleasures may be the more exquisite, and that he may enjoy them much longer than he would otherwise do. Thus the *Epicurean* Atheist, to attain his ultimate Felicity, is oblig'd to the same Moderation and Regularity of Life in respect of voluptuous Enjoyments, as the Worshippers of a Diety, who believe a Future State of Retribution, are bound to observe for the Attainment of theirs; but the difference lies in the Principle and End of their Actions, whence the moral Nature of them is deriv'd; the first are mov'd by no Principle and final Cause, but their love of sensual Pleasure, and the most perfect Enjoyment of it during Life, and in order to this, they may avoid Luxury and Excess; but the last are regular and sober from a more excellent Principle and nobler Views, that is, Obedience to the Laws of their great Creator, and the Acquisition of

The P R E F A C E. xli

of a happy Immortality ; and therefore tho the Matter of their Actions, as the Schools speak, is the same, yet their moral Nature is opposite in the highest Degree. Hence it evidently appears, that *Epicurus* might have been a Person of exemplary Sobriety and Temperance, notwithstanding he embrac'd and maintain'd this Maxim, that the Happiness of human Nature was founded in nothing but the Enjoyment of all those delightful Objects that gratify our corporeal Appetites : And this is the Case of some modern Scepticks, who notwithstanding their irreligious Opinions are not intemperate and flagitious in their Manners, which proceeds from the Cause above-nam'd ; tho sometimes it happens, that Men of profess'd Impiety, not being bias'd and inclin'd so much by their native Complexion to Intemperance and voluptuous Vices as the generality of Mankind, may

xlii *The* P R E F A C E.

may, with a moderate degree of Reason, govern and restrain their Appetites, and become regular and sober in their Manners: but this is no more genuine Vertue than Frugality and Abstinence in a Miser.

BUT still the Gentlemen who favour *Epicurus* cry out, How is it possible that so many Nations should give such extraordinary Marks of Esteem of this Philosopher, that they should admire his System of Opinions, extol his Vertue, and after his Death express such Veneration of his Merit, as to build Temples and raise Altars to him, as a Hero or Demi-God, if indeed he were a Philosopher of such impious Principles, as some have laid to his Charge? One must be hard press'd in this Disputation who flies for Assistance to a general Delusion of any People, and relies upon their Authority concerning the Doctrines of any Author against the Evidence
of

The PREFACE. xliii

of his own Writing. One would think that every Philosopher best understood his own Scheme; and if *Epicurus* may be allow'd to speak for himself and explain his own Sense and Meaning, which is no unreasonable Request, than the Opinion about corporeal Pleasure charg'd upon him, is certainly his: For the Accusation brought against him upon that account, is founded upon no other Proof, than what is taken from his own Books. But let these Gentlemen try the Force of their Argument in a Parallel Case: Suppose there were a Controversy on foot, what the Doctrine of *Mahomet* was concerning Felicity or Paradise in the Life to come; and some should assert, that from his Books it appears that he made it consist in the Fruition of those Objects that gratify and delight the Senses; should the Opponent reply, that it was inconsistent with all Probability, that
this

xliv *The* PREFACE.

this could be the Doctrine of *Mahomet*, who was honour'd and own'd as a Messenger sent from Heaven, and inspir'd with a greater Degree of the divine Spirit than any Man ever yet receiv'd, who in his Life-time was admir'd and worship'd by great Multitudes of People, and after his Death has by many Nations thro' many Ages, been esteem'd and rever'd as their Prophet and Legislator, whilst devout Pilgrimages were made to his Tomb, and all the Descendants of his Family, upon his Account, were respected as sacred Persons; is it credible, that a Man of such celebrated Wisdom and divine Qualities, could entertain such sordid and low Conceptions, and constitute a State of Happiness out of Pleasures that are common to Men with the Beasts that perish? Suppose, I say, any one should thus argue, would this invalidate the Proof on the other side, extracted
from

The PREFACE. *xlv*

from *Mahomet's* own Writings, and the Authority of disinterested, competent, and impartial Judges that were well acquainted with them? Thus much I thought fit to say on this Head, because so many Gentlemen seem unwilling to give up *Epicurus* in this Article.

As to the ESSAY upon the SPLEEN, I have started some new Notions concerning the Use of that Bowel, which notwithstanding all the Enquiries of the most eminent Anatomists and Physicians in all Ages, remains a Secret to this Day: And if my Conjectures, upon a due Examination, shall not be allow'd as probable, nor the Reasons alledg'd to support my Hypothesis be thought solid and convincing, yet I believe they will be so far useful as to stir up Men of greater Leisure and Capacity to search into this mysterious Subject with more Success. I have pass'd over the Description
of

xlvi *The* PREFACE.

of the general Structure, and the various Parts that constitute the Spleen, not looking upon an accurate anatomical Account of them as necessary to my purpose. That Province I leave to the ingenious and learned Dr. *Plumbtree*, who is preparing Lectures upon this Subject, for the Entertainment and Instruction of the College of Physicians; by which, I believe, he will set this Matter in a fuller Light than hitherto has been done, and satisfy the Desire and Expectation of the curious.

Whatever Reception my Notions about the Office of the *Spleen* shall meet with, I imagine that what I have advanc'd concerning the Nature and Rise of *Hypochondriacal* and *Hysterick Affections*, will abide a severer Test.

At the latter End of this Essay I have added some Discourses on the *Spleen*, as I have done in
the

The PREFACE. xlviir

the ESSAY of ATHEISM One upon that Subject, which have been publish'd before in separate Parts among other miscellaneous Papers but little known, that I might collect my scatter'd Thoughts on these Heads, and present them to the Reader in one entire, connected View.

SINCE the ESSAY upon WRITING was printed, tho not publish'd, a New Comedy has been acted, so empty of Wit and Sense, and so redundant in shameless Immorality, that perhaps no Dramatick Representation did ever so much disgrace the Stage or affront a *British* Audience. The Author and his two Friends, who, as he affirms, gave him their Assistance, and therefore must have approv'd this obscene Piece, have not only discover'd their own vitiated Judgment, but with an arrogant Assurance have taken it for granted that

xlvi*iii* *The* PREFACE.

that the Nation has the same degenerate and corrupt Taste; I cannot therefore but take Notice with Satisfaction, that the People have asserted their Honour and vindicated their Capacity and Discernment by expressing universally their Contempt and Detestation of that Performance; and it is to be hoped, that after the publick Mortification which these Conspirators against Vertue and Decency have receiv'd, our Comick Poets will desist from such audacious Attempts on the good Sense of the Audience; and the rather, because it cannot be presum'd, but those who are entrusted with the Care of Theatrical Entertainments, will interpose their Authority and suffer no more such Comedies to sink the Reputation of Poetry, and insult the Judgment of the Town.

IN the mean time it is the peculiar Honour of the present Age, that

The PREFACE. xlix

that however the Men may have corrupted their Taste, yet the fair Sex still maintain such laudable Ignorance, that they do not understand (so they profess) the obscenest Sentiments, when convey'd by *double Entendres* and ambiguous Expression; and therefore it is great pity that immoral Poets should be allow'd to practise upon their undiscerning Innocence, and draw them in by false Representations, to honour with their Presence such an unrival'd Piece of Immodesty, and by repeated Attendance express their Approbation of it.

SURE such Poets impudently presume, that they shall bring the modest Sex to bear any Thing, and by imposing on their vertuous and unaffected Simplicity, make them sit out a whole Play with steady and unblushing Serenity, which the
e Men,

lilx The PREFACE.

Men, notwithstanding their firmer Complexion, on the Account of its unsufferable Leudness, would universally nauseate and detest.

BUT should these Persons be permitted to employ their licentious and profane Pens, till they have destroy'd all just Taste, disgrac'd Vertue, and brought Immorality into publick Esteem and universal Practice, at which they seem to direct their Aim; by what Means will the Church maintain the Veneration of her Altars, or the Civil Magistrate the Force of his Authority? But I pass to another Subject.

WHEN a perfect Character is drawn in Morals, it raises Astonishment, dazzles Observers with too great Splendor, and discourages rather than excites their Emulation,
on,

The P R E F A C E. li

on, since they must be convinc'd that they never will be able to copy such a blameless Original. Hence in the sacred Writings, the Faults and Infirmities of the most excellent Persons are recorded, that their Demeanour might not be look'd upon as spotless and impeccant, but in a measure sullied and imperfect, and therefore a probable Object of Imitation. In like mannner, should a Man be represented as endow'd with all intellectual Perfections, an unerring Judgment, indefective Reason and a boundless Imagination, he would, for the Reason before-nam'd, raise our Admiration and Amazement, but could not stir us up to aim at such Accomplishments, while such a beautiful Example would be look'd upon as unimitable. And hence it is, that One is not displeas'd to discover some Specks and little Clouds in

lii *The* PREFACE.

sons of the brightest Genius and most comprehensive Understanding; for those Defects assure us, that they are not of a superior Order of Beings, nor lost to our Species, but that we may still boast of them as our own, while they evidently belong to a fallible Kind. The Science and Judgment of the wisest and most learned Men, are no less imperfect than their moral Goodness. The greatest Sages of the degenerate Sons of *Adam*, who have acquir'd the most consummate Knowledge, are those who are blemish'd with the fewest Errors and the least Ignorance; and tho it should be prov'd, that any Man of Letters has held some wrong Opinions of inferior Consequence, his Character notwithstanding may rival that of the greatest Philosopher or Divine in any Age or Kingdom of the World. I am therefore certain

The PREFACE. liii

tain that I shall not give any Offence to one of the finest Pens of the Times in this or any other Country, I mean, the Author of the *Freeholders*, when I express my Disagreement to some of his Positions in that Collection.

IN this ESSAY I have imputed to the excellent Writer before-mention'd this Assertion, That Men advanc'd in Years grow less capable of Reflections on human Nature; but having since the Printing of these Pages, again perus'd his Discourse, I acknowledge that I have mistaken the Meaning of his Expression, for he does not speak of a real but a metaphorical old Author, that is, one who has exhausted his Spirits betimes, and wrote himself down in whatever Stage of Life it happens. I therefore retract that Error, into which

liv *The* PREFACE.

I was led by Inattention, But
whereas he affirms, that the *Author*
often grows Old before the Man,
I must crave leave to dissent from
him. It must be observ'd, that
the *Author*, of whom he discourses
in that place, is one of the first
Rank, and deservedly, like this ex-
traordinary Genius himself, in the
full Possession of Fame. Now it is
my Opinion, that it has rarely, if
at any time fallen out, that an
Author of that Distinction ever
grew Old before the Man, and
was so unfortunate as to exhaust
and write himself down before he
was in Years; but that on the
contrary, as he grew older he u-
sually improv'd his Pen, and be-
came more eminent and accom-
plish'd; the Truth of which I
have endeavour'd to evince in the
following Pages on this Subject,
and will not here detain the Reader
by

The PREFACE. *lv*

by an Anticipation of that Discourse, but proceed to the next **ESSAY.**

WHEN any Persons are delegated by their Sovereigns to reside as Governors in a distant Province, or intend for the sake of Commerce to spend some Years in a foreign Settlement, they are very curious to inform themselves, not only of the Scituation of the Climate, the Temperament of the Air, and the Genius and various Productions of the Soil, but likewise of the Customs, Dispositions, Interests and Employments of the Inhabitants of the Countries to which they purpose to remove. In like manner, if any Man has such a plentiful Fortune fallen to him by Gift or Inheritance, as invites him to leave his own native Land, that he may enjoy his great E-
c 4 state

Wⁱ *The* PREFACE.

state in a remote Region, he is careful to enquire not only into the Particulars before-mention'd, but likewise is diligent to learn the Nature and Extent of his Estate, and to know before-hand, as far as he can be instructed, in what Proportions of Money, Goods and Land the Estate consists. From these Reflections it is easy to deduce this Conclusion, that every good Man, who is certainly intitled by his predominant Habits of Piety and Vertue to unspeakable Happiness in the future Life, and therefore has an immense Fortune in Reversion, and which he will immediately inherit upon his own Demise, when he shall be remov'd from this to another World, where the Treasure and Possessions are, to which he hath all along directed his Aim, should express the greatest Diligence and Curio-

The PREFACE. *lvii*

Curiosity to acquaint himself with the Nature of that happy Place to which he is so soon to be translated, as well as with the Dispositions, Interests and Employments of those Celestial People with whom he must for ever converse, and to get before-hand as clear and full Ideas as he can, of all the Particulars that conspire to make up the perfect Felicity of the Future State, and enquire by what ways it shall be perpetuated, without Remission, to endless Ages.

ESPECIALLY vertuous Men of advanc'd Years, who must shortly take their Farewel of their present Enjoyments, should grow cold and indifferent to the Profits and Pleasures of this transient Life, which is ready to expire, and fix their Contemplation on those Scenes of Delight, which after the surprizing

lviii *The* P R E F A C E.

prizing Change that Death will make in their Circumstances, they shall for ever enjoy; and by the frequent Anticipations of Future Felicity, relieve their Cares and solace their Minds under the Infirmities of Age, and the various Sufferings and Disappointments to which, for the sake of their Religion and Goodness, they are expos'd in this tumultuous World.

FOR the Assistance of the one and the other, as well as my own, I have endeavour'd in an E S S A Y upon that Subject, to set the Happiness of a Future State in a more distinct and extensive View, by displaying the several Branches of it, and the Means by which it may be eternally continu'd. What new Notions are advanc'd, are not demonstrated by certain Evidence, but

The PREFACE. lix

but urg'd as Topicks founded in probability, and that are neither repugnant to Reason or Reveal'd Religion.

THE last of these ESSAYS, that on DIVINE LOVE, is not calculated for Persons of great Erudition, polite Literature, and superior Conversation: I ask leave of the Gentlemen of each of those Distinctions, to address my self in this Discourse to the middle Rank, who for their Number, Industry and Vertue are so considerable a Part of Mankind, and therefore the Usefulness of a Writer in respect of these, is most desirable as most extensive. I have not in this Performance, attempted to entertain the Reader with Turns of Wit or Flights of Imagination, nor communicate to him curious Observations on Philosophical or Divine Subjects,

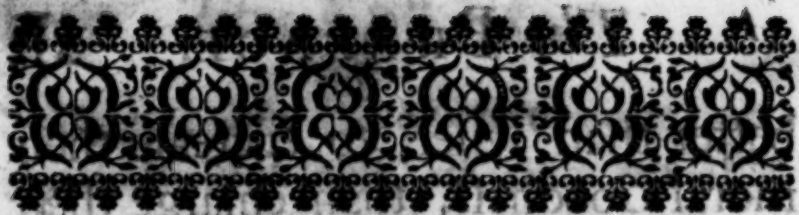
lxii *The* PREFACE.

Subjects, but have endeavour'd to awaken and put in Motion that Moral Knowledge, and those Principles which the Reader is already possess'd of, that they may not abide idle and unfruitful in the Brain, but may exert their Force in producing worthy Resolutions, operate in their Lives, and influence their Actions for Ends of the highest Importance, the Perfection of their Nature, and their endless Happiness. And since I do not aim to improve the Mind by speculative Science, but to inspire the Heart with generous Instincts and kindle devout and virtuous Passions, I have often quitted the didactick or instructive Diction, and us'd the pathetick Stile, which being penetrating, warm, and impressivè, is most proper to produce the intended Effect. It is more desirable to make Men
better

The PREFACE. xli

better than wiser, to encrease their moral Goodness, than enlarge their intellectual Accomplishments: How infinitely inferior is the Character of the greatest Philosopher to that of a good Man? The Vertue of the last ensures to him the Favour of Heaven and inexpressible Felicity; but the former, notwithstanding his extensive Knowledge, may be a miserable Creature, the just Object of Pity or Detestation. Though some Inaccuracies, Repetitions and Redundance will be found in this Discourse, I make no Apology for them; for when a right Application is made to the Passions of Men of inferior Capacity and Education, I look upon them as necessary to attain the End of Writing, and therefore as no Blemishes of the Stile.

THE



THE CONTENTS.

I. *An ESSAY upon ATHEISM.* Page 1

Section 1.

The History of Atheism 3

An Account of the Ancient Atheists 13

Of Epicurus, whether an Atheist 23

Of the Pyrrhonian Scepticks 55

Atheists of the Peripatetick Sect 58

Of the Modern Atheists 63

Section 2.

*The Influence of Atheism upon Civil Societies,
with a Disputation against Mr. Bayle* 99

Section 3. 148

II. *An ESSAY upon the SPLEEN.* 167

*Of Hypochondriacal and Hysterick Affections, whe-
ther they arise from the Spleen* 184

Of Hysterical Affections 202

Section 2.

*Of the Power and Influence of the Spleen upon
human Understandings* 209

Of



The CONTENTS.

<i>Of the Influence of the Spleen upon the Manners of Men</i>	229
III. <i>An ESSAY upon WRITING</i>	241
<i>Of the Usefulness of Writing</i>	245
<i>Of Controversial Writings</i>	249
<i>Of Polite Writing</i>	258
<i>Of the End of Writing</i>	271
<i>Of the proper Age of Man for Writing</i>	279
IV. <i>An ESSAY upon FUTURE FELICITY</i>	291
<i>Of the Happiness of Good Men hereafter, in re- spect of their Bodies</i>	303
<i>Of the Happiness of Just Men hereafter, in re- spect of their Souls</i>	310
<i>Of the Happiness of Just Men in a Future State, in respect of their enlarg'd Knowledge</i>	321
<i>A fuller Account of the Means by which the Knowledge of the Just may hereafter be im- prov'd, from our Contemplation of the Angels as ministring Spirits</i>	334
<i>Of the Improvements of the Mind in a State of Bliss, arising from a fuller Contemplation of the Legislative Authority which the Divine Be- ing exercises over the intelligent World</i>	345
<i>Of the Happiness of the Future State arising from the Contemplation of divine Providence</i>	354
<i>Of the Pleasure arising from the Contemplation of the Mystery of Redemption.</i>	362
	Farther

The CONTENTS.

Farther Instances in which the Felicity of the Future State consists 366

Of the Extent of Future Felicity 371

V. An ESSAY upon DIVINE LOVE 385

SECT. 2. 399

SECT. 3. 425

IV. An ESSAY upon FUTURE FELICITY

Of the Happiness of Good Men hereafter, in re-

spect of their Bodies 303

Of the Happiness of Good Men hereafter, in re-

spect of their Souls 303

Of the Happiness of Good Men hereafter, in re-

spect of their Souls 303

Of the Happiness of Good Men hereafter, in re-

spect of their Souls 303

Of the Happiness of Good Men hereafter, in re-

spect of their Souls 303

Of the Happiness of Good Men hereafter, in re-

spect of their Souls 303

Of the Happiness of Good Men hereafter, in re-

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Of the Happiness of Good Men hereafter, in re-

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Of the Happiness of Good Men hereafter, in re-

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Of the Happiness of Good Men hereafter, in re-

spect of their Souls 303

Of the Happiness of Good Men hereafter, in re-

spect of their Souls 303

Of the Happiness of Good Men hereafter, in re-

spect of their Souls 303

Of the Happiness of Good Men hereafter, in re-

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SECTION I.

The History of Atheism.



IN the eldest Ages of the World, while simplicity of Manners, rural Innocence and Integrity were not effac'd by Idleness and Luxury, Mankind being led by a true Conception of earthly Happiness, which they thought consisted in

Health of Body and Serenity of Mind, arising from the Possession of the few Necessaries and cheap Conveniencies of Life, employ'd all their Industry in cultivating their Gardens, dressing their Vineyards, and sowing their Fields, in tending their Flocks and Herds, building Houses, and making Garments for Decency and Defence. Hitherto unacquainted with dry and difficult Speculations, they had not clouded their Understandings with dark and perplex'd Notions, nor bewilder'd their Minds in the intricate Labyrinths of the Schools. During these Primitive unletter'd Times, Men every where acknowledg'd the Existence of a supream Divine Being; and tho the World was overspread with Ignorance, they nevertheless paid their Adoration to the Deity with great Diversity of Rites and Religious Ceremonies, of which some indeed were absurd and ridiculous, and some immoral and detestable: Nor in these illiterate and unpolite Ages, can we discover the Footsteps of any Leader of Atheism, no Man yet having been so impious in Principle, as to deny the Being of a God.

NOR do we find, when Learning had first laid the Foundation of its Empire
in

in *Egypt* and the Kingdoms of the *East*, that any are recorded in Story among the *Egyptians*, the *Persian Magi*, the *Chaldeans*, and the *Gymnosophists* of *India*, who asserted and profess'd irreligious Maxims, and renounc'd the Notion of a Deity. It was to the fertile Soil of *Greece* that impious Systems ow'd their Production, when some of the daring Wits of this Nation, after Philosophy had a while been receiv'd and cultivated, from presumptuous Curiosity or Ostentation of refin'd Learning and elevated Parts, by which they imagin'd they were capable of defending the greatest Absurdity and the wildest Paradox, or from Levity or the Vain-glory of being esteem'd superior Philosophers and Founders of a new Sect, at length degenerated and became Apostates from the Purity and Simplicity of the Principles of Religion and Philosophy.

THE two celebrated Fountains, whence the first Streams of natural and moral Science diffus'd themselves over the Cities of *Greece*, were the *Ionic* and *Italic* Schools; the first founded by *Thales Milesius* in *Ionia*, the second by *Pythagoras* at *Cotona* in *Calabria*. These two famous Men, to gratify a worthy Ambition,

tion, and improve their Understandings with Philosophy and Doctrines of Piety, travell'd over *Egypt* and the Countries of the *East*; and having enrich'd their Minds by their Conversation with the most eminent Sages of those Nations, brought home the Treasure they had collected, and transplanted the Learning, wise Maxims, and instructive Observations of foreign Kingdoms to their native Soil.

THE primitive Fathers of the *Greek* Schools, while Learning was crude and imperfect, employ'd their Thoughts about settling the Principles and laying the Foundations of a regular System of natural Knowledge; and to their Honour these first Planters of Science, that propagated their Intellectual Light and cultivated and ennobled the Understandings of Men, acknowledg'd and worship'd the Divine Being, as the efficient and self-existent Cause of all Things. *Thales*, *Anaximander*, *Anaximenes*, *Anaxagoras*, *Archelaus* and *Socrates*, with whom the *Ionic* School expir'd, preserv'd their Reputation clear from the Stain of Impiety; and tho some have represented these Founders of the Colleges of Learning as Men of impious Principles, I have form'd

form'd an Apology for them in another Writing *; in which I have endeavour'd to set the Matter in a true Light, and to free their Characters from that ignominious Imputation.

FOR, as many great Men have been unjustly suspected of magical Arts, and a criminal Commerce with Demons and Infernal Spirits by the ignorant and rash Multitude, whose Defence, in part, *Gabriel Naudays* has publish'd; so the common People have been always ready to look upon notorious Libertines as well as Men of superior Learning, who have maintain'd any odd Positions, or vented any difficult Speculations in Divinity, that exceed the Comprehension of a vulgar Capacity, as Persons of an atheistical Turn of Mind.

As yet it does not appear that any of the Philosophers of Greece had renounc'd the Belief of a Deity; but after the Death of *Socrates*, to the great Dishonour of the Grecian Schools, several Leaders of several Sects held those impi-

* Preface to Creation.

ous Opinions, whence they justly acquired the Denomination of Atheists,

BUT before I attempt to enumerate the ancient Leaders of irreligious Sects, and the following Patrons of Impiety, it is proper to settle the Notion of an Atheist. By an Atheist, I mean every Man who frankly declares his disbelief of the Existence of a God, or who, tho' he owns him in Words, excludes him from any Concern in the Creation or Government of the World, but ascribes the Formation of the Universe and the production of all the various Beings that compose and beautify the wonderful Frame of Nature, as well as the Conservation of this regular and elegant System, to other Causes. That these Men are as down-right Atheists as the others who speak out and boldly own their impious Principles, I thus demonstrate: If there be no other way of coming to the Knowledge of a God, but by our Contemplation of his Works of Creation and Providence, and collecting thence his Existence; then it is very evident, that those, who do not acknowledge him as the Author and Ruler of the Universe, have no Means left to discover and ascertain his Being; and thus
while

while they are depriv'd of all Mediums to enforce this Conclusion, That a God Exists, their Minds must be entirely destitute of the Notion of a Divine Being. It is from our Consideration, that Brute Matter cannot be Self-Existent, and from the elegant Disposition, harmonious Order, Connexion, and mutual Dependence of the Parts that conspire in the Composition of the World, that we conclude it must be the Effect of an Eternal, Intelligent, Wise Cause. When we discern the Art, we acknowledge the Artificer; and while we admire the Contrivance, Beauty and Magnificence of the Structure, we are induc'd to own the admirable Capacity of the Architect. This is the only way by which the Notion of a Divine Being is convey'd to our Minds; and from hence, those who ascribe this Effect to any other Cause, can have no Conception of a Deity, and are therefore Atheists.

IF it be said, That the Knowledge of a Deity is interwoven in our Native Constitution, and written and engraven in our Hearts, and therefore there is another way of conveying the Idea of a Divine Being to the Mind, besides that of deducing it from his Operations
and

and Effects; I answer, that in another Writing before-cited, I have already confuted that Opinion. Besides, if the Doctrine of an Innate Idea of a God be true, it will at first include, or be immediately follow'd with an acknowledgment of Divine Providence, and the Supream Being will, by that Conception, be represented to the Mind as the Maker of all Things. And further, if this Position of the inbred Idea of a God were certain, yet it is as certain, that those who deny his Government of the World and Administration of Human Affairs, have quite stifled and effac'd that ingenite Notion: Nor can it be pretended, that those who remove the Deity from all Concern and Care about the Regimen of the World, can have any Notion of a Deity convey'd to them by Revelation; for who should reveal that Doctrine to them? God never was at the Expence of a Miracle to convince an Atheist of the Truth of his Existence; for he that can resist the demonstrative Evidence and convincing Force of ten Thousand miraculous Effects, Signs, and Wonders that appear in the beautiful and glorious Fabrick of the World, which have no Influence on his Mind, while he attributes them all to other
other

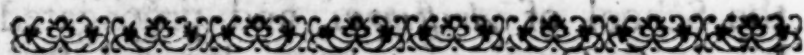
other Agents, is like the perverse *Jews*, who eluded all the instructive Power of the Miracles wrought by our Saviour, by ascribing them to unclean Spirits, and so put themselves beyond all possibility of Conviction, there being no other Means left of Force enough to procure their Belief; which is the true Notion of the unpardonable Sin. Those therefore who with obstinate Impiety, ascribe the Miracles of Creation and Providence to Chance or Fate, are left without all Means of being convinc'd that there is a God.

As to the Origine of Atheism, *Lucretius* declares, That their Scheme of irreligious Philosophy was invented to make Men easy, and deliver them from their groundless and superstitious Fears, of Pains and Punishment in a Future State, which they had no Reason, says he, to apprehend, since they might be assur'd there was no Judge nor Immortality. Hence it is evident, that the celebrated Saying of the Atheist, *Fear first produc'd the Gods* *, has no Foundation. For the Idea of a God has nothing in

* *Primus in orbe Deos fecit Timor.*

is that is frightful or unamiable, if abstracted from the Notion of an offended Sovereign; unless the Relation of an indulgent Father, the Fountain of Goodness, the Patron, Benefactor and universal Friend of Mankind, contains any thing disagreeable and dreadful to our Nature. Nor is Immortality, as such, displeasing to an intelligent Creature, who by a resistless Principle of Self-Preservation, seeks the Continuance of his Being, and abhors Annihilation. An immortal Future State must therefore only be undesirable, as it is contemplated under the Notion of a miserable Existence: Whence it is plain, that since the Crimes of Mankind made them dread an incens'd Deity, and the continuance of their being in a State of Punishment; and since to free themselves and other Offenders from Remorse and Terror, they endeavour'd, as the Founders of this impious Sect frankly acknowledge, to efface all Impressions of Religion, and sink the Notions of a God and Immortality; 'tis evident, that Fear was so far from making Gods, that it suppos'd them already made: The Truth is, that Passion was so far from making Gods, that on the contrary, it made Atheists, who conscious
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of Guilt, and dreading Divine Punishment in a Future State, invented their extravagant System of Philosophy, exclusive of a Deity. And notwithstanding there might perhaps have been, in former Ages, some Persons irreligious in Principle, yet we know of none, who form'd a Philosophical Scheme of Impiety, and pretended to maintain their Positions by Reason, who grew up to a Sect and erected Colleges of atheistical Learning, till the arrogant and enterprizing Genius of Greece undertook this detestable Province.



An Account of the ancient Atheists.

THE Ionick School, as said before, preserv'd its original Purity uninfected with Maxims of Impiety and free from heretical Innovations, in their Systems of Philosophy till the Death of Socrates, when it first began to be corrupted by irreligious Mixtures.

ARISTIPPUS, the Scholar of Socrates, who had turn'd his Thoughts from Physical Speculations and Enquiries into Nature,

Nature, to the Study of Moral Science, degenerated from the Precepts and Example of his great Master ; for having with the rest of his Fellow Disciples been instructed by this admirable Philosopher, that moral Goodness and virtuous Pleasure was the Felicity of Man, *Aristippus* separated Pleasure from the Notion of Vertue, and made that alone the chief End of Man's Desire, and the most amiable Object of the Mind.

AFTER *Arete* and her Son *Aristippus*, *Theodorus* commonly call'd *The Atheist* and *Bion* the *Boristhenite*, succeeded in the School of *Aristippus*, and propagated his loose Opinions. Some learned Persons are not convinc'd, that either of these Philosophers were thorough Atheists, or that they renounc'd the Belief of Divine Providence, or had contriv'd any impious Scheme of Principles, in which they attempted to account for the Origine and Government of the World without a Divine Being, and from a false Candor imagine, they were no more than some of our inconsiderate and unreflecting Libertines, who immers'd in criminal Pleasure and abandon'd to the gratification of their Senses, rush into Vice as the fed Horse plunges into the Battle.

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NOTwithstanding this Apology for the *Cyreniac* School, which I once thought had weight in it, if it be consider'd, that *Aristippus* deny'd the Immortality of the Soul, that he abstracted the Idea of Pleasure from that of Virtue, that he acknowledg'd no moral Turpitude in any Thing that contributed to corporeal Delight, while he allow'd an uncircumscrib'd Liberty over all Actions that promoted voluptuous Enjoyments, as being unlimited, and not restrain'd by any Divine Precept or Moral Obligation, and that he mentions nothing of the Gods, tho he had been instructed by *Socrates* to revere and worship them, it is reasonable to think, that he did not believe their Existence: And this is the more probable, if we reflect, that *Theodorus*, one of his Successors, openly renounc'd the Divine Being, and for his insolent Impiety was sentenc'd to Death by the Civil Magistrates at *Athens*; and that *Bion* the *Boristhenite*, another of this School, declar'd himself of that Opinion, till affrighted by the Prospect of approaching Death, he was unable to die, according to the Language of our modern Atheists, hard and intrepid, but in great Anguish and Consternation, retracted his irreligious Notions,

Notions, and acknowledg'd his Error. And therefore while *Aristippus* and his Successors in the *Cyreniac* School, utterly subvert the Foundations of Religion and Vertue, by denying the Divine Government of Mankind and a Future State of Existence, they may justly be suspected of not believing him to be the Creator of the Universe; at least this will follow, that by destroying the Distinction of moral Good and Evil, and removing all Notions of Guilt and Future Punishments, if they did assert the Existence of the Gods, they must be such as are wholly unconcern'd with Mankind: and then whether they Are or Are not, it is to us the same Thing.

THESE were Leaders in the *Ionic*, but the Apostates of the *Italic* School were more numerous. After the Death of *Pythagoras*, the Philosophers that were his Disciples, from a vehement Impulse of Pride and Vain-glory, in being esteem'd Wits of vast Imagination, subtile Reason, and extraordinary Invention, and the Affectation of the Honour of erecting a new Sect, that should bear their own Name, and to free themselves and others from the Fears of Divine Displeasure, not only call'd in question the

the Existence of a Deity, but openly renounc'd that essential Article of Religion; and thus these arrogant Pretenders to Philosophy not only disclaim'd the Principles of other Sages, but dug up the Foundations of the School establish'd by their Divine Master.

LEUCIPPUS, the Place of whose Birth is unknown, was the first Inventor of the *Atomical* Hypothesis, and perhaps the first, who from premeditated Impiety and deliberate Malice to the Gods, set in cool Blood to form such a System of natural Science, as might effectually exterminate the Divine Being from the World, and discharge him from all Concern and Care about the Government of the Universe and the Administration of Human Affairs. And tho this Philosopher was well instructed in the sounder Discipline and Notions of the ancient Schools, he relinquish'd their Doctrines, and resolv'd to institute such a Scheme as might extirpate all Religion out of the Minds of Men. His Principles were, That Matter in the minutest Particles, endow'd with great variety of Figures, did eternally exist, roaming about with great Velocity in an immense Void, by whose fortuitous Hits and Concussions,

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Disengagements and Coalitions all Things in Nature were produc'd, without Counsel and Contrivance, and without the Direction of an eternal superintendent Mind. Thus it is evident, that *Leucippus* was a real Atheist, according to the Notions of an Atheist before settled.

IT was from this Philosopher, that *Epicurus*, who has not in his whole System one Invention of his own, but what is a manifest Blemish and Dishonour to the Author, has borrow'd all his philosophical Materials, his boundless Void, his Atomes and their Figures, Motions, Rencounters, Repercussions, Disunions and Combinations, tho he is not pleas'd to make the least mention of him, or to do him the Justice to own, that such a Person did ever exist, lest he should not receive the Applause of a vast Imagination and independent Genius, and not be esteem'd the entire Compiler of his own vain and ill-imagin'd Philosophy.

DEMOCRITUS, a Man of a good Family and Fortune, born in *Abdera*, had so strong an Inclination to Science and Letters, that he travell'd into all Countries which were famous for learn-
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ed Men, and where, he thought, he might gratify his honourable Curiosity of acquiring Knowledge! For this end he convers'd with the Priests of Egypt, the Magi of Persia, the Sages of Chaldaea, and the Gymnosophists of India and Ethiopia, and was contented to dissipate a plentiful Estate, that he might enrich his Understanding with Treasures of Learning. Upon his return, he became the Disciple of Leucippus, who instructed him in his System of Philosophy, and inform'd him how to account for the Formation of the World, and all the Phænomena of Nature by Atomes and Void, without the Direction and Assistance of an intelligent and wise Architect. Democritus then may be justly reckon'd among the impious in Principle; nor has any Man express'd a more ardent Zeal in propagating the detestable Opinions of Leucippus, than this wealthy Abderite. And it must be acknowledg'd, that none will bid higher to purchase a Profelite, nor to gain them to their Party, will more court and caress Men of Wit and superior Genius, than the Atheist and irreligious Thinker.

PROTAGORAS, a Labourer chiefly employ'd in carrying Wood to Abdera, was

met one Day in the Fields by *Democritus*; the Philosopher thought fit to discourse with him, and discovering that he was a Person of a quick Apprehension and forward Parts, carry'd him to his Home, discharg'd his Shoulders of their Burden and his Mind of Religion, and gave him the Education of a Scholar, a Philosopher, and an Atheist. This Person being accomplish'd with all the Strength and Learning of the irreligious *Corpuscularian* School, dogmatizes in the Streets of *Athens*, and with great Impudence vents among the Multitude his abominable Maxims. One of his Books began thus, *Concerning the Gods, whether any such Beings do or do not Exist, I have nothing to say*; for which impious Declaration he was banish'd from *Athens*, and his Book burnt in publick, by the Order of the Magistrate.

DIAGORAS was another Disciple of *Democritus*, who looking upon him as a Man of pregnant Wit, one likely to make a considerable Figure in the Schools, and become a great Ornament to the growing Sect of irreligious Philosophers, purchas'd him, then a Slave, of his Master, and brought him to his own House, where he afterward educated and instructed

structed him in his Principles, and taught him to violate Religion, blaspheme the Gods, and deny their Existence. Becoming obnoxious to the Government, he withdrew from *Athens*, and absconded for his Safety. But the Civil Powers of that City, who with great Vigilance and Zeal protected their establish'd Worship against all the Raillery of petulant Wits and the Insults of impious Philosophers, plac'd a great Reward on his Head, to encourage any Man to kill him or bring him alive to Justice: And that an Atheist has no right to his Life, or the Protection of the Magistrate in any Government is evident, because he can give no Security for his Allegiance and Fidelity. From this publick Edict Mr. *Bail* concludes, That *Diagoras* was one of the most notorious and determin'd Atheists of Antiquity, but without Reason; for it does not appear from that Proscription alone, that he was an Atheist; for he might have fallen under the Censure of the Magistrate, only for exposing the idolatrous Worship of *Athens*, as *Socrates* and *Euhemerus* had done before him. But if it be consider'd, that he was the Scholar of *Democritus*, and had no other Notions in Religion and Philosophy but what that impious Master communicated

to him, for *Diagoras* being of such mean Extraction and employ'd in Servitude, was entirely free from the Prepossession of any previous System of Science, and therefore easily receptive of any Impression, which his Master had a mind to impart to him; and if it be consider'd under what Character he went among the Ancients, it is reasonable to insert him in the Catalogue of Atheists, and is an Argument of the Acuteness and right Judgment of *Democritus*, that he made choice of two such mean and illiterate Persons as *Protagoras* and *Diagoras* for his Disciples, whose Minds being free from any antecedent Notions, he might form them as he pleas'd, and communicate to them, without difficulty, his own Sentiments.





Of Epicurus, *whether an Atheist?*

WE are now come down, by a regular Succession, from the first Apostates of the *Italick* Sect, to the most celebrated Master of the *Atomical* School, I mean *Epicurus*; and that this Philosopher was an Atheist, appears very evident; for since he does not in the least interest Divine Providence in the Government and Formation of the World, 'tis plain, according to the Maxim establish'd in the beginning of this Discourse, that he must be condemn'd as impious in Principle; for I still insist, that if there be no Deity, that concerns himself with human Affairs, he is, as to Mankind, an impertinent and insignificant Being, whence the Foundation of all Religion and moral Duties must be utterly subverted. Besides, as I have said before, it is impossible for those who deny Providence, to prove to themselves, or demonstrate to others, that there is a God. But since many applauded Authors, as well as other learned Men, contend strenuously, that *Epicurus* was no Atheist, and

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have labour'd with great Zeal and Ingenuity to bring off their Philosopher, and clear his Character from the Accusations of his Adversaries, I will examine the Matter more at large, and set his Impiety in a full Light.

THAT *Epicurus* was an Atheist, appears by the ludicrous Account he gives, how the Knowledge of the Gods is first convey'd to our Minds. He does not argue from the Appearances of the material World to the Existence of a First Eternal and Wise Cause of Things, but asserts the Eternity and Self existence of his Atomes; and as to the Formation of the World, he ascribes it wholly to Chance and Accident. How then does he discover the Existence of Divine Powers? He says, that the Images, which in an endless Succession fly off from human Bodies in thin coherent Effluvia, roam continually through the Universe, and while these Emanations repeat their rapid Circuits, they strike upon the Minds of Men chiefly in their Sleep, and by that Collision appear to the Fancy amplify'd in their Dimensions, and extended to a mighty and awful Size, and endow'd with human Face and Members. From these Impressions, says the Philosopher,

sopher, which cause such Appearances, arises in the Mind the Notion of the Gods, which are nothing else but these vagrant Shades and airy Forms that range the World, and lighting upon Men in their Sleep occasion the Conception of their Being.

LAERTIUS, in the Life of *Epicurus*, tells us, that this Philosopher asserted, that Men could no other way come to the Conception of the Gods, but by the constant Afflux of numberless Phantasms and Images of human Form, which seem'd to appear to their Minds; which is more fully explain'd by *Lucretius* *.

Nunc quæ Causa Deum per magnas numina
Gentes

Pervulgarit ———

*What Cause could through the Nations spread the
Praise
Of Powers Immortal, and their Altars raise ?
Could solemn Rites ordain, and sacred Shrines
In each great Town, for weighty State designs ?
Which also in the Breasts of Mortals fed
That secret Awe and reverential Dread,*

* *Lucretius*, lib. 4.

Which

*Which makes them to the Gods new Domes erect,
 And pay on hallow'd Days Divine Respect?
 Nor is it hard the Reason to declare;
 In the first Age bright Forms that range the Air,
 Did in their Flights strike on the waking Mind,
 But more while Slumber did the Senses bind,
 Whence they did vast Encrease of Body find.
 Men these endow'd with Sense, because they seem'd
 To move their Limbs, and were by Fancy deem'd
 To utter proud Expression, which became
 Their awful Faces, Force and ample Frame.
 Nor did they think these Phantasms ever die,
 Whose Face and Form receive still fresh Supply;
 Nor that, their Strength augmented vastly, they
 Could yield to foreign Power and feel Decay.
 Men judg'd too they enjoy'd a happy State,
 Because they never fear'd th' Approach of Fate.
 Besides, while dreaming, so they did believe,
 They saw them Wonders without Pains achieve.*

IN like manner *Empiricus* thus speaks
 of *Epicurus*. The common Opinion of
Epicurus is, That Men deriv'd their Know-
 ledge of God from the Objects that ap-
 pear'd to them in their Sleep: for, says
 he, great Images of human Shape being
 represented to them in their Dreams,
 they believ'd that some such Gods, en-
 dow'd with human Form, did really exist.
 Hence

Hence *Plutarch* * thus says of the *Epicureans*, If there be any thing in all Philosophy worthy of Derision, these mute, blind and inanimate Images are so, which they say, abide I know not where, and compleat infinite Circles of Years appearing and wandring up and down; of which some have flown from living Bodies, some from those long since burn'd by Fire or consum'd by Putrefaction.

Now let any impartial Man judge, whether this Philosopher in accounting thus for the Way how we acquire our

* De Orat. Def. Cicero 1. de Natur. Deor. Velleius the Epicurean, thus speaks, Eam esse vim & Naturam Deorum ut primo non se usu sed mente cernatur; nec soliditate quadam nec ad numerum, ut ea, quæ ille propter firmitatem *εἰσπραγία* appellat, sed imaginibus Similitudine & transitione perceptis, cum infinita simillimarum imaginum Species ex innumerabilibus individuis existat, & ad eos affluat cum maximis voluptatibus. In eas imagines mentem intentum & affixam nostram intelligentiam & sapere quæ sit & beata Natura & æterna.

And de Natur. D. l. 1. Possidonius thus says, Nullos esse Deos Epicuro videri: quæque is de Diis immortalibus dixerit invidiæ detestandæ Gratia dixisse. Neque enim tam desipiens fuisset, ut Homunculi similem Deum fingeret, lineamentis duntaxat extremis, non habitu solido: membris Hominum præditum omnibus, usu Membrorum ne minimo quidem: Exilem quendam atque perlucidum, nihil cuiquam tribuentem, nihil grauficantem, omnio nihil curantem, nihil agentem; quæ Natura primum nulla esse potest: idque videns Epicurus, re tollit, Oratione relinquit Deos.

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Knowledge of the Gods; that is, in deriving it from the imaginary Forms and phantastick Figures, which obtrude themselves upon Men in their Dreams, does not turn into Jest and Ridicule the Notion of a Deity, and make it an empty Phantome or an Illusion of the Brain.

It is likewise plain, that he trifles as much in the Account he gives of the Substance or Nature of his Gods. The chief Principles of his Philosophy are these: That every thing is Body: That from Eternity the Matter of the World was roaming in minute Parts through the immense Void, and that in Time this wide and regular Frame, with all its Ornaments and Equipage, arose from the fortuitous Rencontre of restless Atomes, while by various Collisions and Repercussions, Disunions and Cohesions, the dark and undesigning Particles, without Contrivance and Reflection, or the Assistance of any prudent Director, by meer Chance fell into the elegant Disposition, and orderly Subordination of Beings, which we observe with Admiration in the Universe. This is the essential Doctrine that constitutes his System, as it was before that of *Leucippus* and *Democritus*; and if he grants that any Thing exists in Nature,

Nature, that is not Body, the whole Structure of his Scheme falls, and is all waste Philosophy. Now when it is urg'd against him, that if his Gods are Corporeal, they must be obnoxious to Dissipation and become Mortal: and if they are Incorporeal, that the Foundation of his Hypothesis is destroy'd; the famous Sage replies, That they are neither one nor the other, but *Quasi* Corporeal; which is an intermediate Idea between Corporeal and Incorporeal, not strictly and entirely, but almost and as it were Corporeal. Curious Felicity of Invention! how long might it have been e'er the stupid Race of ordinary Reasoners had thought of such an extraordinary Cure for a lame Hypothesis? But what is too hard for an enterprizing Wit of Greece? What Knot is so complicated and entangled, that such an acute Philosopher as *Epicurus* cannot unravel? This Prodigy of Learning, endow'd with so vast an Imagination and such a masterly Judgment for building Worlds, has not only made this immense and regular Theatre, adorn'd with Ten Thousand surprizing Beauties and artful Decorations, start up by Chance out of Disorder and Confusion, merely by the Concourse and Collision of his unguided Atomes; but up-
on

on Occasion, he can create an intervening and incomprehensible Species of Beings, between Material and Immaterial. This is indeed extremely subtle to find out a Nature, that is by no means Body, but is something that approaches near it; and tho it is not perfectly and in all respects, yet is in a manner, and as it were Corporeal. How happy was this Discovery, for without the Assistance of these Immortal and Divine *Quasi Bodies*, his philosophical Labour had been utterly lost.

IN the same manner he extricates himself from another troublesome Difficulty which beset him, in raising the Fabrick of the Universe: He had laid the Foundation of it in the casual Concurrence, Adhesions and Complications of his Atomes, that by their innate Gravity, so he affirm'd, were always moving through the boundless Void in a direct Line downwards; but when the Philosopher reflected, or his Friends told him, That if that were so, those Atomes could never meet, nor strike upon each other, nor settle by any Cohasions into mix'd Bodies, he immediately uses the same Expedient, and makes the direct Motion of his Atomes to be somewhat slanting
and

and declining. Thus *Lucretius*, to bind up the loose Principles, and fill the gaping Chasm in the *Epicurean Hypothesis*, explains the Matter: He affirms, That this primitive Motion of their Atomes, is neither direct nor oblique; no, what is it then? Why, it is *Quasi Oblique*; that is, to explain this nice Subject with all possible clearness, it is not altogether direct, meaning, without the least Obliquity and Declination, nor perfectly oblique, so as not to be partly strait and perpendicular, but it is partly direct and partly slanting, and so participates of the Nature of each. One may see of what extraordinary Use this Adverb *Quasi* may be, if employ'd with philosophical Judgment; it has plainly twice sav'd the Philosopher's Hypothesis in the greatest Danger of being utterly ruin'd.

Now if this great Sage is in earnest, Nature never produc'd a more stupid Creature, nor such a blundering World-maker. It was impossible for him to have advanc'd any Notion that could have more express'd his Ignorance and down-right want of ordinary Sense: And when, after he has shown his Incapacity and shallow Reason, to triumph, as he is pleas'd to do, over all the Philosophers
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of *Greece*, and arrogate to himself the Knowledge and Invention of all Things, when 'tis certain that he borrow'd every Thing, is a height of Insolence never to be paralell'd. But tho the Man was endow'd with such a low Capacity and was so poor a Philosopher, yet I cannot imagine he was so mean and despicable, as to reason in earnest after this sort.

No, it is plain, that he design'd to expose the Notion of a Divine Being by this idle Account he has given of him. Suppose a Traveller arriv'd from *India* should describe an Elephant to those, who had never seen such a Creature, and represent him in all respects like a Whale or a great Serpent, must not this Person be suppos'd to mock and insult the Understandings of the Hearers? Yet neither of these last Animals can be more unlike the first, than the Description, which *Epicurus* gives of his Gods, is incongruous to the just Idea of the Divine Nature: for his mighty Shades, roaming Figures, and awful *Simulacra*, which he calls Gods, must be all compounded of Matter; for notwithstanding his ridiculous Expedient of *Quasi Corpus*, it is most certain, that they must be Corporeal or Nothing; for let the Matter be
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ever so subtle and minute of which they are constituted, the smallest Atome is as really Matter, as the Globes of the vastest Magnitude; and if they are Corporeal, they must be liable to Dissipation, and therefore not Immortal; and, if they are not endow'd with Intelligence and Choice, they must be Brute, inert and blind; and can an Animal of any Species be more different from another, than such imaginary Forms are unlike the Divine Being?

To set this Matter yet in a stronger Light, I would enquire how an *Epicurean* Philosopher can convince an Atheist of the Existence of a Deity, who can bring no Proof to demonstrate his Position from the Works of Creation and Providence, which he utterly disclaims. For this end let us suppose the following Conference to have been held between some profess'd Atheist, for instance *Diagoras*, and *Epicurus*.

DIAGORAS. Learned *Epicurus*, I must acknowledge freely, that being satisfy'd I can clearly account for the Formation of the World, and all Effects and Phænomena of Nature, without calling in any Divine Artificer to my Aid, and

having for this reason renounc'd and expos'd the idle Notion of Divine Providence, I have likewise dismiss'd the Gods entirely from the World, and having no occasion for them in my System of Philosophy, I look upon those Beings as useless and unnecessary; for being assur'd they have no Concern with us, I am well assur'd that I have none with them: And since I am inform'd that you perfectly agree with me in this Article, That the Gods had no hand in the making and disposition of the World, nor in the least interest themselves in the Government of it, I entreat you to let me know what led you to assert the Existence of the Gods, after you have eluded and triumph'd over the only Argument, that, in my Opinion, can support the Belief of their Being?

EPICURUS. Your Request, *Diagoras*, is reasonable, and I comply with it. I have demonstrated, with the greatest Evidence, how this elegant World, and all its beautiful Furniture, were form'd by meer Chance and fatal Necessity, without the help of any Intelligent Divine Director, and how all Effects are produc'd in the whole Compass of Nature, without the intervention of any
supream

supream Power; and therefore I entirely disbelieve, what deluded superstitious People call Divine Providence; nevertheless I maintain the Existence of blessed and immortal Beings, and tho, as you urge, they are unnecessary and insignificant, and I have no manner of Employment for them, yet they make a handsome Figure in a Scheme of Philosophy, and have a good Effect, as Embellishments and Decorations of such a Work; and besides, the People would be apt to think, that something was left out, if the Gods were entirely wanting.

Diag. I N that view, indeed they may have a Place in your System, as *Tolerabiles Ineptia*; but when you instruct your Scholars, by what way do you tell them they may come to the Knowledge of the Gods? And whence do you derive the Certainty, at least the Probability, of their Existence; for a Poet is not excus'd Probability, and much less a Philosopher?

Epic. I inform my Disciples, that thin and airy Shapes, or cast-off Forms, flow perpetually one after another from the Bodies of Men: These Images or hu-

man *Exuvia* fly in infinite Number about the World and traverse every Region, and while they sweep along the Air, they must in their Circuits often strike upon the Fancies of Men, sometimes while awake, but chiefly in their Sleep, and by that Impulse they excite Conceptions of Forms of Men with broad augmented Faces, mighty Limbs, menacing Looks and proud Voices; and from these extraordinary Figures the Ideas of Deities arise in the Mind.

Diag. I must acknowledge, *Epicurus*, that the Gods are greatly oblig'd to you for this curious Invention and uncommon flight of Imagination; and seeing you set aside the trite and vulgar way of deducing the Being of a Deity from the Workmanship of the World, I believe this to be as solid an Hypothesis as can be form'd by the Wit of Man. But, great *Epicurus*, give me leave to suggest some Difficulties that arise from Reflection on your Scheme.

Epic. NAME them freely.

Diag. WHEN you lay down in your Hypothesis, that these wandering Images and shadowy Beings of such subtile
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Substance and extensive Size, which brushing along in the Twilight of the Evening or Shades of the Night, are sometimes perceiv'd by timorous Women and Children, but more often are presented to Men in their Sleep; may it not be suspected, that these Appearances are the awful Phantomes of the Brain, and that your Gods are of very low Extraction, that is, nothing but the Creatures of a troubled Fancy, the Effects of a Fever or the Spleen, and are not of a more excellent Nature than a transient Dream? You can have no certainty, but that the Images, which you say excite our Conception of the Gods, exist only in the Imagination, and not without in *Rerum Natura*; and tho' the vulgar cannot free themselves from such Impositions of the Fancy, yet *Epicurus* and other Sages and Philosophers will have such Dreams and Illusions in Contempt: But letting this pass; how does the bulky Phantome in the Mind cause an Opinion of the Deity?

Epic. A preverse Teazer, given to ask Questions, and that never knows when he is answer'd, may by his impertinent Curiosity find or make Flaws in the best System of Philosophy in the

World. I have brought my human Images, my floating ample *Simulacra* and the Fancy together, and they certainly produce the true Notion of a Deity. You ask how? Let them look to that, I know it is Fact, and it must be so.

Diag. THAT difficulty then is quickly dispatch'd, and if I ask how, from the Impulse of those vagrant Images the Notion of their Blessedness and Immortality should arise in the Mind, for those Properties you ascribe to your Deities, and which cannot be attributed to your roaming Phantasms, tho never so much amplify'd and dilated, I presume you will make the same Reply.

Epic. MOST certain.

Diag. I perceive you dress your immortal Deities in the Shape and Figure of Men; you describe them with human Faces and Limbs, only much larger and more splendid, I suppose that they may look bigger and command the greater Regard and Reverence. But to what purpose have they Arms and Legs, of which they have no use, since they never move them? Why have they all the Organs of Sense, without ever exercising any

any sensitive Perception? A Stomach, Breast and Bowels, without any animal Function? This is to make them organical Beings, without any final Cause. But I am chiefly concern'd about the Veins of your Divine Bodies, what do you fill them with?

Epic. NOT with Blood, but with a fine Juice or Liquor adapted to immortal Arteries, which may properly be stild *Quasi* Blood. And thus, *Diagoras*, I have let you into the Myſtery, how the Minds of Men came firſt to conceive a Deity, and have unriddled to you my Anticipation and Præconotion.

Diag. I understand you; but of what Substance do you conſtitute your Gods? Are they Corporeal?

Epic. BY no means.

Diag. ARE they then Incorporeal?

Epic. NOT that neither.

Diag. STRANGE! what then can they be?

Epic. ARE you, *Diagoras*, who are endow'd with an acute and philosophical Genius, incapable of forming an Idea of something that is neither Matter nor Immaterial, but *Quasi* Matter; something that is not full-out Body, that is in a strict Sense, but something of a Nature very like Matter, and when soften'd with *Quasi*, may be call'd Material? This Speculation may perhaps be look'd upon as too much exalted and refin'd by Men of coarse Conception, and by the dark Schools of the Academicks and Stoicks; while Persons of a clear Head, a distinguishing Judgment, and delicate Imagination will be able to conceive a thin and shadowy Substance, that is not Body, nor yet so pure and refin'd, as to be quite Immaterial; and these will easily know what I mean by a Being that is not Body, but as it were Body, and what cannot be well express'd in other Terms, without which I acknowledge, all my Philosophy is an incoherent Heap, which being without Foundation must immediately sink to the Ground.

Diag. I must own, *Epicurus*, that I cannot yet comprehend your *Quasi Corpus*. I am afraid the Wits of *Athens* will make it a Subject of Raillery and Ridicule.

cule. But be it true or false, it will equally serve my purpose. Inlighten'd by your Instructions I am convinc'd of my Error, in incurring the Magistrates Displeasure, and bringing upon my self an ignominious Character, by boldly and publickly asserting, That there are no Gods; for by giving in to your Notion of the Deities, which I can readily do without changing my Principles about them, I may continue a Disbeliever of Divine Beings, and avoid the dangerous Consequence of speaking out before the heady Multitude, and superstitious Bigots in Power; and therefore hereafter I will preserve my own Sentiments conceal'd, unless it be to particular Friends, and shelter my self under the Protection of your Theology; for I know no reason, why an Atheist should expose himself to Reproach and Sufferings, when it is in his Power to avoid them; and, to speak freely, it is my Opinion, that you invented your Scheme of Divinity meerly to amuse the People, disarm the Magistrate, and screen and protect the honest Atheist.

Epic. I have explain'd my Notion of Divine Beings with great clearness, but if from want of Attention or Capacity,
or

or from an obstinate adherence to your own Opinions you do not comprehend my Doctrines, at least I desire that you would not impose your own meaning upon what I assert, but that you would allow me the Favour and Privilege of Meaning for my self.

Diag. THAT I acknowledge is but just and reasonable; and now, learned *Epicurus*, I will finish this Conference, if I have your leave to ask one Question more.

Epic. Let me hear it.

Diag. Acquaint me then how you your self came to the Knowledge of the Deities, you tell us how other Persons have been convinc'd of their Existence, but do not explain the way how you your self became a Theist. If you rely upon the Testimony of others, who, as you affirm, were instructed in Divine Knowledge by mighty Figures appearing in their Dreams, then your Deities exist only by hearsay; you know nothing of it your self, but acquiesce in the Dreams and Phantasms of other Persons, who for ought you know, might have been misguided by their deluded Fancies

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in their Sleep; but if those Appearances were real, how can any one demonstrate his inward Perceptions to another? And how will he be able to convince one, who sees not such Figures in his Sleep, that they are Deities themselves, or the just Representations of them? If visionary Heads and troubled Imaginations pretend to such Discoveries, what is this to me that never dreamed of any such Divine Beings? But if you entertain'd your Opinion of the Existence of the Gods by the Method you have laid down for others, then it will follow, that a great Philosopher not only lays the Stress of his whole Body of Divinity upon his transient Dreams and the empty Creatures of his unguided Imagination, but imposes his secret Perceptions and groundless Fancies upon the Belief of others, without the least Evidence of the Truth of what he asserts.

Epic. DIAGORAS, you have by degrees wound your self into the Secret, and to you I may unbosom my self as to a Man of Honour and a Friend, a free unservile Thinker, and a bold and generous Asserter of Irreligion, that I entirely agree to your Principles, and as much disbelieve the Existence of a God
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as your self; but for the Reasons you have nam'd, and which sufficiently bear me out, I have so dress'd my Scheme of Divinity, that I might at once escape the Censure of the Government and the Rage of the People, by allowing the Existence of Gods, and yet representing them under such an Idea, that might render them to Men of Sense and Reflection, not the Objects of Adoration, but of Ridicule and Contempt: And thus, I imagine, I have imitated *Homer*, who adorn'd his Poem and made it lofty and admirable, by introducing the Gods, and at the same time expos'd and vilify'd them in the highest manner, by engaging them in base, foolish and wicked Employments, not only misbecoming the Character of Divine Beings, but of wise and sober Men.

To what an amazing Degree of Stupidity must *Epicurus* have arriv'd, if he really believ'd these extravagant Positions? Or what a pitch of Impudence did he reach, if while he did not believe them, he dar'd to impose on his credulous Admirers such ludicrous Absurdities and gross Impiety? I have dwelt the longer on this Article, because as nothing more shews the Weakness and Inconsistency

stency of his System, than the *Quasi* oblique Motion of his Atomes; so without his *Quasi* Matter, he can give no Account of his Gods, but what must be equally destructive of his Philosophy. This is so wild, so ill-imagin'd, and so repugnant to common Sense, that it deserves to be treated with Jest and Raillery: Nor have the Maxims of *Epicurus* any way to escape Ridicule, but by the Gravity and Importance of the Subject, which gives them rather the Character of monstrous and detestable.

I have thus shewn, that an *Epicurean* cannot by his Principles demonstrate to another the Existence of a Deity; and by the Arguments I have produc'd, I imagine, it will evidently appear, that this celebrated Sage was a real Atheist.

By this it is plain, that *Epicurus* was a very ignorant as well as irreligious Philosopher, a Man destitute of Genius as well as Piety; it is therefore Matter of Admiration, why Mr. *Bayle* should place this Person in the first Rank of the Philosophers of his Age! Whence comes it, that this Gentleman adorns *Epicurus* with such a shining Character? It is certain, that Mr. *Bayle* justly acknowledges, that
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he did not invent his own Scheme of Philosophy: That Atomes and Void were the Principles of *Democritus* and others; and that what *Epicurus* added to their System to render it, as he imagin'd, more compleat, made it more difficult and imperfect. Besides, in the Prosecution of his Scheme, his Doctrine about the Nature of the Gods, the Dimension and annual Motion of the Sun, the Origine of the Heavens, and of Mankind, to go no farther, are so inept and absurd, that they cannot procure any Honour to the Author.

NOR can Mr. *Bayle* give him so high an Encomium for any Learning acquir'd by great Reading; for he cannot be look'd on as an eminent Journalist, Historian, or great Common-Place-Man, since, as learned Men have observ'd, he never cited one Author in all his voluminous Writings, which to his Honour, never came down to Posterity. If then no part of his Philosophical System is his own, but that which Mr. *Bayle* himself condemns as ill invented, and if he has not the Accomplishments attain'd by diligent Application, in perusing and studying the Writings of eminent Scholars, what can be the Foundation of this great Com-

Compliment paid him? Why does Mr. Bayle express such an excessive Tenderness for his Reputation, and with such Concern, Labour, and Partiality, strive to raise his Glory, magnify his Understanding, excuse and extenuate his Defects, like a zealous Friend and an unwearied Advocate?

I have before acknowledg'd, that many learned Men have been induc'd, by a false Candor, to acquit *Epicurus* of the Guilt of Impiety; and Mr. Bayle, as well as *Gassendus*, has undertaken to defend him from that Charge. Mr. Bayle affirms, that tho' this Philosopher was erroneous in his Opinion about the Nature of the Gods, that nevertheless he believed their Existence, and speaks honourably of them, as excellent, happy and immortal Beings. But is this enough to satisfy Mr. Bayle, that a Man is no Atheist, because he professes the Belief of Divine Beings, which an Atheist may well do to avoid an ignominious Character, or guard himself against the Laws of his Country, and the Sword of the Magistrate; when at the same time he gives such a Description of them, as utterly destroys the Idea of the Divine Nature, as I have before abundantly prov'd.

CAN Mr. Bayle excuse from Impiety this Philosopher, who has not only deny'd Divine Providence, as to the Government of the World, and ascrib'd the Formation of this admirable Frame of Nature to blind and undirected Chance; but has likewise given such a ludicrous and unworthy Representation of his Gods, as plainly shew he had the Notion of Divine Beings in the utmost Contempt. I imagine therefore, that Mr. Bayle was induc'd to bestow his great Encomiums upon this Philosopher, to set off his Character with such Ornaments, and endow him with eminent, not to say as *Laertius*, ineffable Piety, by some inward Reverence which he paid him. There must be an adequate Cause for every Effect, and therefore there must be some secret Reason, if one could hit upon it, why Mr. Bayle shews such Respect and expresses such fond Affection to *Epicurus*. I will not affirm, that it arises from an Agreement in Opinion and Party-Interest, tho I cannot but think that Mr. Bayle has given in this and many other Instances, too great reason to render his Principles suspected, as shall afterwards more fully appear.

It

IT is the general good Fate of irreligious Writers, let them be ever so void of Genius and fine Imagination, if they advance with great Assurance any impious Positions, that they ~~will~~ immediately rang'd by their Admirers among the Wits of the first Class, and let them be ever so stupid and illiterate, yet for such a Merit, they shall be reverenc'd as Sages and great Philosophers; so grateful is the sceptical Sect to all that will engage in their Cause; yet from hence it is evident, that they are not certain beyond doubt of their impious Hypothesis, since they are so industrious, and so much pleas'd to get new Votes on their side, as if they wanted more Proselytes, and foolishly thought, that Numbers would secure their extravagant Maxims.

BUT Mr. Bayle insists farther, that *Epicurus* did not only assert the Existence of the Gods; but that as a devout Person, he frequented their Temples and worship'd at their Altars. What Gods he acknowledg'd I have before shewn; and it is very plain they are such, that should it be suppos'd, that this Philosopher had a real Design at once to expose the Divine Nature to derision, and to save himself from the Penalties decreed

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creed against Atheists, he could not possibly have invented a more effectual Scheme: And as to the Piety of *Epicurus*, in paying Divine Worship to the Gods of *Athens*, it is no more than is consistent with the worst Principles. For why should an Atheist run any Hazard of his Life or Liberty, for not complying with the religious Rites of his Country? But Mr. *Bayle*'s pious Philosopher could not, without the utmost Dissimulation and Hypocrisy, worship the Gods of the *Athenians*; for they not only ador'd their Greatness, but invocated their Aid, offer'd Sacrifices to atone their Displeasure and engage them to be propitious to their Persons and their Country; but how could *Epicurus* perform such Devotion to Deities, who, as he believ'd, were neither pleas'd nor displeas'd with any of our Actions, and were entirely unconcern'd with Human Affairs?

IT would not only have been acceptable to the Curious, but it would likewise have detected the Insincerity of *Epicurus*, if Mr. *Bayle* had fram'd a Liturgy or Forms of Devotion for those Votaries, who deny, that the Deity has any Providential Care or Concern for Mankind; such a Liturgy must not have
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consisted of Praises for Benefits receiv'd, nor Invocations for Protection, nor penitential Confessions, and Prayers for Forgiveness; of what then would Mr. Bayle have compil'd it?

AND therefore in case the pious *Epicurus* had, as Mr. Bayle affirms, frequented the Temples of *Athens*, he must have acted against his own Principles, by complying with such Rites and Forms of Devotion, as I have nam'd, and which constituted the Divine Worship of that City.

BUT the Advocate of *Epicurus* hangs upon the Cause, and proceeds farther to heighten the Character of our Philosopher, and give a more honourable Idea of his Piety; he alledges that his Devotion not being deriv'd from any self-interested and mercenary Views, sprung from a more generous and sublime Principle, than theirs, who worship the Deity from an expectation of Reward: And the same may be said of that Regular Life and Sobriety of Manners, which this and other Writers affirm, was remarkable in our Philosopher.

IF Mr. Bayle believ'd the Christian Revelation, notwithstanding the spiteful

Insinuations and frequent Reproaches, that by a side-way he often casts upon it, he might have been instructed, that he who comes to the Divine Being, must not only believe *that he is, but that he is also a Rewarder of those who seek him*; and that notwithstanding the plausible and pompous Pretence, that Piety and Vertue courted and pursued for their own sake, is preferable to that which aims at a Reward; yet if it be consider'd, that Men are prepossess'd in favour of criminal Pleasure and forbidden Objects, that their evil Propensions and inordinate Appetites have such a powerful Sway over their Hearts and Lives, and make them so unable to resist the violent Assaults of Temptation, that very few, by all the Hopes and Encouragements of Immortal Bliss, besides the Consideration of the amiable Nature of Vertue, are induc'd to renounce their evil Customs and unwarrantable Enjoyments; what vicious Beings will Men become, when they are entirely set at Liberty, and are no longer aw'd by the Apprehension of Punishment, nor attracted by the Promises of Reward? To tell us, that Men will acquire eminent Degrees of Piety and Moral Goodness, without the Springs of Hope and Fear mov'd by their proper Objects,

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is to overturn the Order of our Faculties, and introduce a new Method in the Powers and Operations of the Soul; nor will it less affront the Divine Legislator, who, if this Doctrine be true, has in vain annex'd the Sanctions of Reward and Punishment to procure Obedience.

WHY does Mr. Bayle talk of Piety and Vertue, when it will appear, that if we set aside the Supream Being and all Divine Laws, in Conformity and Obedience to which the essential Notion of moral Goodness does consist, there can be no such thing as Piety and Vertue in the World, unless a Thing can exist without its Essence. One would have thought that so acute a Person as Mr. Bayle should have known, that where all Actions are equally Good and Bad, that is neither, as they plainly are, where no Command or Prohibition restrains our Liberty, Vertue and Vice, Piety and Irreligion are empty Words, and mean nothing; which I have demonstrated in another Writing*; and foreseeing I shall have Occasion to resume this Subject in a following Part of this Discourse, I shall insist no longer upon it in this Place.

* Preface to Creation.

WHEN the Learning of *Greece* was received and propagated by Men of a speculative Genius and fine Spirit among the *Romans*, not a few embrac'd the Doctrines of the *Epicurean* Sect, the Chief of whom was the famous *Lucretius*, an eminent Poet, and no contemptible Philosopher. No Man ever with more intrepid Resolution, oppos'd the Providence of the Deities, who, he affirm'd, were entirely negligent of human Affairs, and never interpos'd in the Government of the World; as before he undertook to demonstrate, how all Things came into Being, *opera sine Divum*, without the Power and Contrivance of the Gods; and these Positions are sufficient to denominate *Lucretius* an Atheist, and his Philosophy being the same with that of *Epicurus*, what I have said concerning that Philosopher will equally evince, that our Poet was irreligious in Principle.

No considerable Persons of this Race follow'd *Lucretius* but *Lucian* and *Pliny*; whereof the first seems rather a licentious Scoffer at Religion, and the last an injudicious and immethodical Collector of ill-digested and incoherent Subjects, than Persons capable of Argument and Disputation. With these the ancient *Epicurean* Line of Atheists expir'd. Of



Of the Pyrrhonian Scepticks.

I Have now deduc'd the History of the Atheistical Chiefs of the *Corpuscularian* Line to the last of the Ancients of that School. But there remains a Collateral Branch sprung from *Pyrrho*, a Scholar of *Democritus*, whose Principles, if they do not amount to downright Atheism, certainly subvert the Foundation of all Religion and Vertue.

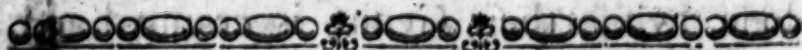
THIS Philosopher excluded from his Scheme all Certainty of Knowledge, and asserted, That in every Proposition offer'd to the Understanding, there was no Superiority of Evidence, or greater Weight of Argument on one side of the Question than on the other, and that therefore the Mind must continue for ever balancing and undetermin'd, not being able, by reason of the Equality of the Proof, to assent to any Thing: And this Doctrine, That nothing could be known, perceiv'd and comprehended, however so absurd and repugnant to Reason, mightily prevail'd in the Colleges of

Learning, and was afterwards embrac'd by the middle and new Academy; and no publick Opposition being made to it, continu'd in a flourishing State till the Times of the famous *Roman, Cicero*; who either out of Ostentation of Learning at home, or desire of Applause among the *Greek Philosophers*, a Passion very incident to Men of great Genius, was drawn in to espouse and propagate their Notions. One cannot, without Trouble and Concern for the Honour of that admirable Man, read his academical Disputations, where one sees such superficial and trifling Reasoning, and such sceptical Doctrines, as subvert the Foundations of that Philosophy and Religion, which he had so strenuously defended in his other Writings.

INSTRUCTIVE Maxims and critical Observations, as well as the Examples of celebrated Authors, are beneficial to the greatest part of Writers; but some Men are born with such a Divine Fire, such a vast Imagination, and a Genius so much elevated above scholastick Rules, that would they free themselves from the the Fetters of Prepossession, and excessive Regard to the Authority of celebrated Masters, would they assert the Liberty

Liberty of Reason, enter boldly into the Search of Nature and think for themselves, they would strike out nobler Fire, raise their native Faculties to the higher Degrees of Perfection, and extend the Empire of Science farther than can be done, while their Genius is cramp'd and confin'd by the Precepts of dogmatical Schools: And this is the Case of *Cicero*; had he not been curb'd and entangled with the Dictates and Examples of the *Greek* Philosophers, and fond of conforming himself to the fashionable System of the new Academy, but without regard to their empty Speculations and sophistical Subtilties, had boldly exercis'd his own Faculties: what wonderful Productions, what masterly Philosophy, far surpassing all the Improvements of *Athens*, might justly have been expected from a Person of his admirable Wit and Penetration? But choosing, unhappily, rather to be led by the *Greeks*, than to be himself a Leader of the *Romans*; instead of advancing the Knowledge of Nature, and carrying Philosophy to a greater Height, he sunk, to his great Dishonour, into *Pyrrhonian* Scepticism, by which he gave up the excellent and divine Notions, that appear in many of his Writings, and shamefully pronounc'd, that nothing can
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be known, discover'd or comprehended ; that Truth lies conceal'd in such a dark and profound Cave, that the Efforts of the greatest Wits are unable to raise it up, and expose it to the Light.



Atheists of the Peripatetick Sect.

ARISTOTLE, the Scholar of *Plato*, the Founder of the first Academy, from an Instinct of *Vain-Glory*, in being the Inventor of a System of natural Science, and the Leader of a new Sect, deserted the Philosophy and admirable Sentiments of his Divine Master, and undertook to account for the Existence of the World, in this beautiful and polite Order, without engaging the Power and Wisdom of any Divine Being in the Production, Contrivance, and Disposition of it ; rejecting, with Contempt, the Atomes and Void of *Leucippus* and *Democritus*, as the efficient Principles of the Universe ; he brings all Things about by a fatal Necessity and a successive Chain of Causes and inevitable Effects. 'Tis true, he sometimes speaks of Religion, and has wrote a Book of Ethicks, and acknowledges

ledges the Existence of Gods, such as they are, of whom the Supream sits unmoveable, reclin'd upon the Convex of the uppermost Sphere in blisful Oscitance and Inactivity, where he is ravish'd with reflecting upon his own Perfections, and entirely deliver'd from all Care and Concern about the Government of the World or Administration of human Affairs: His subaltern Divinities are plac'd in Order in the lower Spheres, and pass their Time in everlasting Transports of Pleasure, while they gaze in Amazement upon the supream Deity, that takes no more notice of them, than he does of Human and other Animals. These Under-Deities, delighted with the Contemplation of the first God, mov'd themselves from eternal Ages, and imparted to their Spheres a circular Motion, which was propagated to other Beings of inferior Situation, till it came down to the four Elements; which by this means were agitated and driven up and down, till by a fatal Necessity, they combin'd and form'd all the compound Bodies in the lower Regions. This extravagant and childish Account of the Rise of Motion, I have expos'd in another Writing*, and

* *Creation*, Book V.

must remember, that I am here an Historian, and not a Disputant; but from hence it appears, that whatever *Aristotle* is pleas'd to profess in Words, yet, since he does not interest the supream Being in the Creation or Ruling of the World, but ascribes all Effects to a fatal Necessity, acting without Choice and Wisdom, his Philosophy is impious, and he in Reality is an Atheist, according to the genuine Signification of that Term, before establish'd.

AND here it ought to be remark'd, that *Aristotle* only asserts in a precarious Manner the Existence of the Gods, and by the Arbitrary Power of an arrogant Philosopher assigns their Stations, and ranges them in the Order, dictated by his own Fancy, without producing the least Proof or Argument to make good his Position; which confirms the Truth of the Observation made in the Beginning of this Essay, that it is not possible to arrive at the Notion of a God, unless it be collected or deduc'd from his Works of Creation and Providence, which if deny'd, there is no God and no Philosophy; and in this the *Stagarite* is more to be condemn'd than *Epicurus*, for the last attempts to give some Account, however absurd and ridicu-

ridiculous, which way the Notion of Divine Beings came into the Minds of Men, which *Aristotle* never vouchsaf'd to explain; but when his fertile Imagination had brought forth a surprizing Race of Gods, he impos'd his precarious Productions on the Belief of Mankind, by a masterly Authority, and the arrogant Air of a vain-glorious Philosopher, without offering the least Proof or Argument to support his Assertion.

IF we ask this great Man, how the Notion of a God came first into his Mind? He cannot say from the Contemplation of the Works of Providence, for he exempts his Deities from that Care; how then did he first acquire the Conception of a Deity? The Philosopher keeps that as a Secret, and I never heard that he acquainted his Scholars with that Mystery, but has left them to discover it themselves. It is therefore impossible for *Aristotle* to produce any Evidence to himself or others of these Positions, that there are Gods, that their Number is the same with that of the Spheres and Orbs, that the first is unmoveable, that the rest move in their subordinate Stations, which the Philosopher has assign'd them; for these are all
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chimerical Speculations, and imaginary Ideas, which have not the least Colour or Shadow of Argument to make them credible.

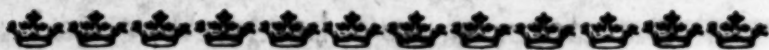
THERE is Reason to believe that *Ocellus Lucanus*, tho a reputed Disciple of *Pythagoras*, and suppos'd to have liv'd long before *Aristotle*, was one of the Peripatetick School, and much younger than the Founder of it, since his Book *De Universitate rerum*, contains the Plan and Principles of the *Aristotelian*, but bears no Conformity to the *Pythagorean* Philosophy: But whether the one or the other be true, about which learned Men are not agreed, yet this is certain, that whether he invented or received his Scheme of Science from the *Stagarite*, he must be allow'd to be impious, for the same Reasons as have been alledg'd against the other.

DICÆARCHUS the Disciple of *Aristotle*, who deny'd the Immortality of the Soul, and the Distinction of a Spiritual Substance from that of Body, notwithstanding he is so much admir'd by *Cicero*, and esteem'd by his Friend *Pomponius Atticus*, is for that Reason justly suspected of Impiety.

STRATO

STRATO *Lampsacenus*, another eminent Philosopher of this Sect, and a Disciple of *Theophrastus*, held that there was no occasion for the Concurrence of Divine Powers in raising and adorning the Structure of the Universe; he derided the Atomes and Void of *Epicurus*; and, as *Cicero* affirms, pronounc'd Nature to be the efficient Cause of all Things by various Weights and Motions, tho' she wants all Sense and Figuration *.

AFTER the Death of this impious Peripatetick, the Succession of Atheists in the *Aristotelian* Line was interrupted during several Centuries.



An Account of the Modern Atheists.

WHEN after the Darkness and Barbarity, that for many Years had overspread *Europe*, occasion'd by the frequent Irruption of the Martial Nations of the North, who by their Arms overturn'd the *Roman* Empire, and by their Ignorance effac'd the Learning of the politest Parts of *Europe*, Science and Let-

* *Cicero de Natur, Deorum*, l. 1. id. *Academ. Quest.*
l. 2.

ters began to revive, and recover by degrees their ancient Vigour; it is no Wonder that in *Italy*, a Country fertile in Men of subtile Wit and inquisitive Genius, some Persons, from an Impulse of bold Curiosity, an Affectation of Thinking out of the common Road, and vehement Thirst after Fame, should again introduce the obsolete Principles of the ancient Fathers of Impiety. The *Atomical* Philosophy, as well as that of the other Sects, had been long neglected and every where exploded, and the Doctrine of *Aristotle* had gain'd an universal Empire, whose Authority in the Schools was look'd upon as no less decisive and infallible than that of the Pontiff in the Church; and therefore, if any hardy Wit had a mind to restore and propagate the Doctrines of Atheism, he was oblig'd, for his Safety and Reputation, to accommodate his Plan to the Peripatetick Hypothesis, at that Time so much in Fashion.

HENCE *Andreas Cæsalpinus*, who by a deeper Penetration, and more Philosophical Subtilty, than the greatest Part of Scholars were then Masters of, having discover'd and well understood the Impiety of *Aristotle's* System, shelter'd himself

self under his uncontested Authority, while he broach'd his impious Scheme, openly attack'd Religion, and endeavour'd to banish the Notion of a Deity from the World.

THIS Philosopher, who expressly deny'd Creation and Providence, and accounted for the Rise and beautiful Disposition of the World, according to the Peripatetick Hypothesis, exclusive of Divine Wisdom and Contrivance, and brought about by a fatal Necessity all the Phænomena and Physical Events in the Universe, lest his Works should be call'd in question and condemned by the Ecclesiastical Tribunal, makes the Church a fine Compliment, entirely submits his Production to her sacred Authority, and offers to retract whatever should be disagreeable to sound Theology. But the Reverence which the Church then paid to the Name of *Aristotle*, who was look'd upon as the Sovereign of the Schools, and almost ador'd as a Deity, made this Submission unnecessary; for every thing was esteem'd authentick and unerring Doctrine, that had been essay'd in *Aristotle's* School, and came up to the Standard of his Philosophy.

BERIGARDUS, another *Italian*, and an Atheist of the Peripatetick Line, succeeded *Casalpinus*, and in a bolder and more open manner labour'd to restore the whole Scheme of Impiety, at first established by their irreligious Founder; and notwithstanding he expressly denies Divine Providence, excludes the Deity from all Concern in Human Affairs, and sinks into the Dregs of *Aristotle's* System, yet having craftily rejected a few of the *Stagyrite's* gross Absurdities, and accommodated, as he affirmed, the chief Principles of his Philosophy to the Doctrines of the Church, instead of Censure, he received Thanks from the Court of Inquisition for his learned Performance; so prevalent was the Interest and Reputation of *Aristotle*, and such penetrating Heads at this Time presided over that severe Tribunal.

BUT *Casalpinus* and *Berigardus* having perfectly embrac'd the Notions of the *Stagyrite*, the same Reasons, which were brought to condemn that Philosopher of Atheism, will be as effectual to demonstrate the same Guilt in these two *Italians*, and therefore it is unnecessary to repeat them.

SOME

SOME learned Men reckon *Cardanus* as the next Successor in the impious Peripatetick School. 'Tis true, this Voluminous Author has broach'd and published Atheistical Principles, ascribing all Effects and Events on Earth, even in Human Affairs, to the various Dispositions, Motions and Conjunctions of the heavenly Bodies, without calling to aid any Divine Power or Providence; but I cannot think it fit to range him among the *Italian* Peripatetick Atheists, because I look upon him as a craz'd Man, and indeed a Lunatick, tho not without some lucid Intervals; and if any Man will read what *Gabriel Naudæus* says of him in his Life, or what *Cardan* says of himself, I make no doubt he will soon be of the same Opinion.

LUCILIUS Vaninus was by Birth an *Italian*, and educated in *Rome*, where he apply'd himself to the study of Philosophy and Divinity; in both which he made a laudable Progress, till at length he imbib'd irreligious Principles, and wrote a Book of the Secrets of Nature, in which he asserts, that Nature is the great Deity and Fountain of all Things. Being banish'd from *Italy* for his Impiety, he went to *Toulouse* in *France*, where for a Time

he liv'd quiet and obscure ; but at length, out of a desire of Glory, and of making Profelytes to his Opinions, he endeavour'd among the younger and looser Scholars to propagate his detestable Errors, and to weaken the Belief of Religion, by opposing the Notion of God the Creator of all Things, and deriding the Doctrines of Christianity ; being accus'd before the Civil Magistrate of Impiety, after a Tryal of Fourteen Days, he was convicted of that Guilt, chiefly from the Evidence of *Franconus*, a Gentleman of great Merit and a Vertuous Life, and condemn'd to Death ; During his Confinement, he feign'd himself not only a Deist, but a Christian ; but when he found that his Dissimulation could be no farther useful to him, he threw off the Mask, and reassum'd his proper Character, denying the Being of a God, and exposing and mocking the Christian Revelation. In his last Hours he express'd the greatest Anxiety and Horror of Mind ; and tho he boasted of his intrepid Temper and invincible Firmness, yet to all that saw him, he shew'd himself mean and abject, and labouring under the greatest Disorder and Consternation. Mr. *Grammond* in his History gives this Account of him, and tells us, that

that he himself was then at *Tolouse* ; that he knew *Vaninus* before his Confinement, saw him carry'd to Execution, and observ'd his Behaviour at his Death.

Notwithstanding the Meanness of his Capacity, and his little Erudition, no Author ever express'd greater Vanity and Self-Admiration ; none ever contemplated his Endowments and Acquisitions, or sate to his own fulsom and extravagant Flattery with more Complacency and Joy, than *Vaninus* ; without regard to common Decency, the shameless Writer compliments, applauds and adores his own Perfections to such a degree, that in this respect he has outrival'd the most arrogant and boastful Masters of the impious Sect ; and tho it must be acknowledg'd, that he expresses a great Honour and Veneration for *Aristotle*, whom he sometimes stiles the God, and sometimes the chief Pontiff of Philosophers, yet let *Aristotle* beware, that he is not swoln and exalted too much with these extravagant Praises and Divine Titles, for *Vaninus* seems insincere, and sets the *Stagyrite* up to advance himself ; for while he pretends to superior Science, and affects to point out *Aristotle's* Imperfections, and correct his Errors, he

claims a Seat in the Sphere of Learning above that of the God and chief Pontiff of the Sages. How shallow and weak a Reasoner this Person was, tho cry'd up by the impious Faction, will appear from his *Theatre of Providence*, and his *Dialogues*, two such poor and despicable Writings, that some of his own Party, but of more penetrating Judgment than the rest, have treated them with Contempt, and shew'd themselves displeas'd with the Author for defending their Cause so ill.

IN the Sixteenth Century flourish'd *Peter Aretine* the *Tuscan*, a Man of ready Wit and famous for his Satyres, by which he became the Scourge of the Monasticks, as well as the greatest Princes of his Time; he is by some suppos'd to be the Author of the Book *De Tribus Impostoribus*, and by others he is rang'd in the Class of Atheists; but since there is no reason to believe, that ever such a Book was in Being, so *Aretine* not having publish'd any Writings, that contain Principles of Irreligion, tho he has sent abroad too many loose, obscene and impudent Productions, I cannot see that he incur'd the Guilt of Impiety.

THE same Thing may be affirmed of two other *Italians*, *Bernardinus Ochinus*, and *Jordano Bruno*, by some suspected of Impiety ; the first for Safety left his Country, and the last was burnt by the Sentence of the Inquisition. But as far as I am inform'd, their Guilt was no more than Heresy ; but an Atheist cannot be an Heretick, nor indeed can an Infidel be so, tho they are much worse ; the first of those Terms signifying one that opposes some fundamental Article of the Christian Religion, and withdraws himself, or is cast out from the Communion of the Orthodox upon that Account, and the last one that disbelieves that Divine Revelation.

BUT a more determined and intrepid Champion of Atheism was never brought up in the *Greek Seminaries* of Irreligion, nor in the Colleges of ancient or modern *Rome*, than *Knuzen*, a Native of the Dutchy of *Holstein*, who unguarded, and without a Mask, with the utmost Insolence, and defiance of Heaven and the Magistrate, publicly profess'd and taught the rankest Maxims of Impiety ; he express'd an ardent Zeal in proselyting Christians to the irreligious Party, in his own and the Neighbouring Countries, and boasted with great Impudence

of the Number of his Disciples ; his Principles were, that there was no God nor Evil Spirit, that Civil Magistrates were unnecessary, that all Priests should be contemn'd and rejected, and that Men should be left to the Dictates of their Conscience, which would lead to the Practice of Vertue and Praise-worthy Actions ; of which last Position I shall take more Notice in the latter end of this Discourse*.

AFTER the Godless Notions of some of the ancient Philosophers had been restor'd and cultivated by the bold and subtile Wits of *Italy*, who look'd upon themselves as Men of more elevated and refin'd Faculties than the rest of Mankind, Impiety not patient of Confinement, soon pass'd the Alps, and enter'd the *Tramontane* Countries ; some of the volatile and sceptical Spirits of *France* quickly caught the Contagion, and were poison'd with irreligious Notions ; but by the Vigilance of the Church and the Civil Magistrate, they were aw'd and deter'd from publishing their abominable Opinions : The Transition of Atheism from this Kingdom to *England* was not diffi-

* See Jo. Musæus, cited by Hoffman and Bayle, cult,

cult, for the Natives of the last having always express'd an unaccountable Fondness for the Fashions of the first, it is no wonder, that several of the *British* Nations received these Novelties in Philosophy, recommended by the Wits of *France*.

AND here the last Philosophical Atheist, except *Spinoza*, appear'd in publick, I mean, the ostentatious Sage of *Malmsbury*, the Dishonour of his Country and the Reproach of Mankind, who furnish'd with an admirable Faculty of framing Definitions, and collected in all his Mathematical Strength, undertakes by force of Demonstration, to exterminate the Deity from the World; and in this he surpasses all the ancient Champions of Impiety, who only by an arbitrary Authority laid down their Systems of Theology, without the least Pretence to Proof or Argument. This glorious Province was reserv'd for the enterprizing Genius of the *British* Worthy, Mr. *Hobbs*, who thus begins his Attack upon Religion: Whatever moves, is mov'd by something else, and since by tracing Motion, we cannot come to any first Mover that is not mov'd by any other Being, Motion is Eternal and Independent

dent on any Cause. He expects from the Humanity or Ignorance of his Reader, that he should acquiesce in this Principle; and then for many Pages together he will define, reason and demonstrate, like *Euclid* himself, till after all his Sequels and Deductions he comes round at last to the Point whence he set out, and with as clear light as that of a self-evident Principle, proves, that nothing can move it self, because there is not in any Thing a self-moving Principle, or which is not less conclusive, that nothing can move it self, because it would then plainly follow, that something would be a Self-mover. This it is to have a Mathematical Turn of Head, to be accusom'd to close Reasoning, and to admit nothing without evident Demonstration: Sure none but a great Master of that Science could possibly have form'd such an admirable Disputation.

It is plain by this way of arguing, that Mr. *Hobbs* intended to exclude the Notion of a God, which, he says, includes the Idea of the Cause of all Things. For he produces the World from Matter and unbeginning Motion, not communicated by any Being that is not mov'd by another. But after all his Pomp of
scientific

scientific Principles, Definitions and Demonstrations, if we deny Mr. *Hobbs* his first Position, and who does he think will ever grant it? that is, that nothing which is not mov'd, can never move another, all his Scheme flies afunder and scatters in the Air. This mighty Man, who never meddles with the small Arms of probable Arguments, but always draws into the Field an immense Artillery of Demonstrations, places his greatest Confidence in his Train of Definitions, which indeed is his whole Strength: For instance, he asserts, That the Universe is an Aggregate of Material Beings, and that to call a Thing an incorporeal Substance, is as great Nonsense as to say an incorporeal Body; which he demonstrates, by saying, that Substance and Body signify the same Thing; But how does that appear? Mr. *Hobbs* leaves that Proposition to shift for it self, or else looking upon himself as the great Master of the Mint of Words, and entrusted with an arbitrary Power of explaining them, that is, as he calls it, issuing out of Definitions, by his sole Authority he stamps on his Terms what meaning he thinks fit; and then their Currency in the Schools he presumes is establish'd. And when he has fix'd what Sense he pleases upon
any

any Word, and in an arbitrary way imposed that signification upon all others, it will be an easy Task for him to prove or disprove whatever he has a mind to. Thus if any Man has a mind to justify the Violence, Injustice and Oppression of the most cruel and tyrannical Princes, and in order to it should explain and define the word *King*, and say it signifies one that is vested with a sovereign, unlimited and undefeasable Power over the Lives, Liberties and Estates of his Subjects, would it not be easy for him to demonstrate his Position? If a Papist would settle the meaning of the word *Pope*, and tell the World that it signifies the Bishop of *Rome*, entrusted as Vicar of Christ, with universal Authority over the World, and a supream Judge appointed to decide all Controversies in the Church; what has he more to do? Does not this Definition put an end to any farther Dispute? Yet in this consists the demonstrative Abilities of Mr. *Hobbs*; he gives you at pleasure the signification of some Term, that signification presently rises to the Dignity of a Definition, and then becomes an uncontroul'd Principle; whence he proves his Conclusion: Thus, as I mention'd before, in a Matter of the highest Importance, the

Trifler

Trifler would have this Conclusion establish'd, That no Substance is incorporeal, and then gains his Point by his great Dexterity in defining ; For, says he, the word Substance signifies Body, therefore an incorporeal Substance implies a Contradiction; for it is as much as to say, an incorporeal Body. But it is plain, that what he should prove he takes for granted, and never offers to bring the least Evidence, that Substance and Body signify the same Thing. The other fundamental Position in his System is laid down in an arbitrary way, That whatever Being moves, is mov'd by another: And when his Opponents deny his Assertion, as well they may, he gives not the least reason to maintain it.

So when he has asserted and perpetually inculcated upon his Scholars by his nauseous Repetitions, that in a suppos'd State of Nature, in which all Mankind are free from all Obligations to the Civil Magistrate, there being no Power to restrain their Actions, they are not subject to any Laws, and therefore all things are lawful to them, and they cannot possibly incur any Guilt. Now this is a Matter of the greatest Consequence; for if this Maxim be true, there must be no
Divine

Divine Laws or Moral Obligations, to which Men owe Obedience; and then there can be no distinction of Good and Evil, Lawful and Unlawful, but in respect of the Civil Magistrate. Yet in a case of this high Nature, Mr. *Hobbs* only roundly affirms that the Thing is so, but offers no Evidence to make good his Assertion: And this is his constant Method, always to take for certain and self-evident, what he ought to have prov'd, and to cry out, that he has clearly demonstrated what he has only asserted. And is this to Philosophize, to excel in Disputation, and proceed in a Mathematical Scientific way of arguing? Is this the Sage that has discover'd new Worlds, enlighten'd the dark Colleges of Learning, and given to the Curious and Inquisitive a System of Natural Science, perfect and refin'd from all the Flaws and Absurdities that dishonour the Schools of the old Philosophers?

BUT I do not here undertake a Confutation of the Principles of Mr. *Hobbs*, I am only concern'd to relate Matter of Fact, and set his Maxims in such a light, as may convince the World, that his Philosophy was impious: and whatever Master of unprejudic'd Reason and Reflection

on will consider this Maxim of his, That there is no efficient Cause of the Universe, but that all Beings, all Order and beautiful Constructure, arose from Contingency or fatal Necessity, and yet, that at the same time he says, that the Word *God* signifies the Cause of all Things, must certainly infer, that Mr. *Hobbs* disbeliev'd the Existence of a Deity. If he farther observes, that this Philosopher maintains, that incorporeal Substance is an Idea destructive of it self, and that the World is a System only of material Beings, he will conclude without hesitation, that if he own'd a Deity, it must be a Corporeal one; and then he must be a dissipable, wasting, and perishable Being, which is utterly inconsistent with the Notion of the Divine Nature. If he proceeds and takes notice, that Mr. *Hobbs* maintains, that God has made no Laws for the Government of Mankind, but that all Things are lawful, nothing being commanded or forbidden by any legal Authority but that of the Civil Magistrate, I make no doubt but this Person will, without difficulty, pronounce him a stanch and thorough Atheist.

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THIS Philosopher belong'd to the Sect of the *Epicureans* : and notwithstanding, with his usual Modesty, he pretends to great Discoveries and Inventions, enough to put the learned World before him out of Countenance, yet it is plain, that this miraculous Genius has not one Material in his whole Structure of Natural Science, but what he has borrow'd from *Epicurus*, as that Philosopher ow'd all his System to *Democritus* and *Leucippus*, as they, I believe, did theirs to the ancient Philosophers before them ; with this only Difference, that they left out of their Scheme the Almighty, self-existent Mind, the efficient and directive Cause of all Things. It is true, *Epicurus* being apprehensive how great an Absurdity would appear in his Philosophy, if he allow'd his Gods to be corporeal, for then, as he justly thought, they could not be consummately happy and immortal, invented an intermediate Species of Beings, as before I have explain'd, that were neither Corporeal nor Incorporeal, but as it were Corporeal ; which tho very idle and ridiculous, was the best shift he could make ; but Mr. *Hobbs* provides no Cure for this Flaw, but leaves his Corporeal Deity to take Care of his own Happiness and Immortality, and does not
soften

soften the harsh Term of a Corporeal God, with so much as an almost or a *Quasi*.

Mr. *Hobbs* in the 26th Chapter of his *Physicks*, says, "Concerning the Duration of the World, it may be enquir'd whether it was Eternal or had a Beginning, and if it had a Beginning, by what Cause, and of what Materials it was made; and then the Question may be ask'd, whence that Cause and those Materials arose, till we come to one or more Causes that are Eternal. But of this, he affirms, we can have no Comprehension; not by Phantasms, because we have no Conception of what is Eternal, nor by Reasoning, for tho' from this Principle, That nothing can move it self, the Inference is just, that there must be an eternal Mover, yet that which usually is thence infer'd, will not follow, an eternal unmoveable Being, but eternal Motion; as it is true, that nothing can be moved by it self, so is it likewise true, that nothing can receive Motion from any Thing that is not mov'd. The Questions therefore about the Magnitude and Origine of the World, are not to be determin'd by Philosophers,

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" but

“ but by those who legally preside over
“ and direct Things relating to Divine
“ Worship.—Therefore I cannot com-
“ mend those who pretend to demon-
“ strate by Reasons drawn from the Ob-
“ servation of Nature, that the World
“ had a Beginning, such Disputants are
“ justly condemn’d both by the Ignorant
“ and the Learned; by the first, be-
“ cause they do not understand what
“ those Men say; and by the last, be-
“ cause they do.

Wonderful Man! how does this great Philosopher, by the resistless Force of Reason, bear down all opposition, triumph over the stupid Gown, and put to the Blush the Confidence of the most renown’d Sages! By tracing the Steps of Motion, and climbing gradually the Scale of subordinate Causes, from the nearer to the more remote, an ordinary Reasoner, unvers’d in Geometrical Demonstration, would have at last arriv’d at an eternal independent Cause of Things: But this great Mathematician turns off on a sudden, and instead of inferring such an eternal efficient Cause of Motion, which he foresaw would establish the Notion of a God, only deduces eternal Motion; by which Hypothesis he endeavours to demon-

demonstrate, that there neither is nor can be a first eternal Cause of the Universe, and therefore no God: And suppose he did acknowledge any Deity, it must, by his System, be one that could not act till acted upon; so that whatever he did, could by no means be the Effect of Choice, but of fatal Necessity impos'd upon him by the Impulse of external Causes, that compel him to move and exert his Operations; and this Observation is strengthen'd by his Definition of a Cause, which he says is "an Aggregate of all Accidents, as well of the Agents as the Patient; which being suppos'd, it cannot be conceiv'd, but that the Effect must at the same time be produc'd; and it being suppos'd that any one of these is wanting, it cannot be conceiv'd that the Effect should follow" *. Whence it is evident, that he look'd upon all Effects to arise by Necessity from the disposition of antecedent Things. And thus his Deity has acted nothing from all Eternity, but as he has been impell'd and determin'd by the mechanical Force of outward Causes, and has no more Liberty and Freedom of Choice, than an artful En-

* Prima Philosoph. cap. 9.

gine or Antomaton, that owes all its Motions to foreign Energy. And is this unactive Deity, that is not endow'd with a Principle of Reflection, Deliberation, and Choice, and cannot exert his Power, but as it is shov'd and excited by the Force and Influence of external contiguous Causes, and therefore can do us no good, but by Constraint and inevitable Necessity, a worthy Object of Praise and Adoration? Is not Religion, by this Hypothesis, torn up by the Roots, and sacred Rites and Houses of Prayer made idle and ridiculous?

IT is very observable, that our Philosopher, as appears by the Passages above-cited, denies that the Knowledge of God's Existence can be demonstrated from the Contemplation of the Universe, and the beautiful and commodious Disposition of its Parts. How then can we be ascertain'd of his Being? He tells us, that for this we must acquiesce in the determination of the supream Magistrate, whom God has appointed to preside over all Matters that relate to Divine Worship. This must be acknowledg'd to be new, and the uncontested Invention of Mr. *Hobbs*; whence it will follow, that the Existence of God is not to be believed

liev'd in *Great-Britain* till it be settled by Act of Parliament, and all Religion is to be banish'd from the Commonwealth, unless authoriz'd by the Civil Magistrate and establish'd by Law; which is to affirm, that we have no way of coming to the Knowledge of a God, the first Cause of Things, but by the Statutes of the Realm, and the Injunctions of our Governors, whom the Divine Being, says he, has entrusted with a Power of binding their Subjects to acknowledge his Existence; but this is to beg or take for granted the Thing in Controversy, and to argue, as the Schools say, in a Circle; the Question is, Whether God, the Cause of all Things, exists? Mr. *Hobbs* answers, that Question is to be decided by those, whom God has appointed to preside in Matters of Religion, which is to suppose, That there is a God, after whose Existence we enquire. But how does it appear, that the Magistrate is authoriz'd to determine Points of Religion, unless it be by Revelation? And does not every Man, who is but the least vers'd in Reasoning, know, that Revelation supposes a God? So that the famous Sage is come at last to this wonderful Discovery, that it is the Will of God, that Civil Powers shall determine concerning his Religion,

before it can be known that there is a God, whose Will is to be obey'd. But how can the Magistrate himself know that there is a God, if it cannot be discover'd by natural Arguments? To whom must Civil Powers apply for Conviction in this important Article? Mr. *Hobbs* has told the way how the People may be enlighten'd, and lay, as he suggests, a solid Foundation of Divine Belief; but he has unhappily taken no Care for Sovereigns themselves, nor directed them to any way of finding out the Existence of the Deity, who has entrusted them with a Power of such vast Consequence.

AND were it true, that the Magistrate is vested with a Power of binding the Subject to believe whatever he should decree in Points of Religion; it would plainly follow, that if Atheistical Powers should establish by their Edicts the Disbelief of a Deity, the Subject would be as much oblig'd to embrace that impious Principle.

To sum up this Discourse: Since Mr. *Hobbs* has endeavour'd to demonstrate (and every Thing is demonstrated which he affirms) that there neither is, nor that it is possible there should be an eternal Cause

Cause of Things, but that all Effects were produc'd by an eternal Succession of Motion in the whole Aggregate or Assemblage of Corporeal Beings; that an incorporeal Substance is a Conjunction of two Ideas so opposite, that they destroy one another; and therefore if there is a God, he must be compounded of Matter, since he declares, that the Signification or Definition of the Word God is the Cause of the World, and yet positively affirms, that the World is Eternal and without a Cause; that the Existence of a God, or which is the same, the Cause of the Universe, cannot be demonstrated from any Arguments drawn from the Contemplation of the World and the Phenomena of Nature, but that our Knowledge of his Being must be deriv'd from the Authority of the Civil Magistrate, who commands his Subjects to own a Deity; and since he declares, that in a suppos'd State of Nature, abstracting from the Obligation of human Laws, nothing is Just or Unjust, Good or Evil, our Actions being unrestrain'd by any Divine Precepts, it is in vain for his Disciples any longer to contend that he was no Atheist.

'Tis true, Mr. *Hobbs*, after he had resolv'd to publish his Philosophical Productions

ductions and propagate his impious Principles, being unwilling to expose his Reputation to the Censure of the Church, or his Safety to the Resentment of the Civil Magistrate, has scatter'd up and down his Writings many Expressions concerning God and Religion, which are inconsistent with his Hypothesis. To secure his valuable Person, he was thrown upon a thousand miserable Shifts, Absurdities, and Self-contradictions, which perhaps are more frequently found in this boastful Mathematician, than in any other Philosopher in the World, as will easily appear to those who attentively read him; but this insincere Writer is easily seen through. Could Mr. *Hobbs* imagine, after he has laid down a Scheme of Philosophy, which subverts the Belief of a God, the Foundation of all Religion, that if he own'd a God in Words, and sprinkled here and there some religious Sentiments as saving and qualifying Passages, this would be sufficient to screen his Character from the odious imputation of Atheism? If this could be his Protection, it would be impossible to condemn any Man of that Guilt, who did not openly avow and maintain his Impiety, which very few of such Principles are likely to do, when they know the Danger to which they shall be expos'd

expos'd by defending bare-fac'd Irreligion.

IN the Reign of King *Charles* the Second, the Disciples of Mr. *Hobbs* grew up into a Sect after the Name of their Founder, who propagated their Notions among the Libertines of those loose Times, and shelter'd by the Favour of some great Men, and embolden'd by the Connivance and Remisness of others, by degrees acquir'd considerable Strength, in opposition and defiance to the Patrons of Religion. But whatever were the Principles of that Prince, or of some about his Court, it is evident, that at his Restoration he was too wise to advance any, tho of ever so great Abilities and Popularity, who were reputed or suspected, and much less declar'd Atheists, to Places of Dignity or Trust. On the contrary, he confer'd the high Offices of State on Men of profess'd Religion, Gravity, Learning, and regular Life, and many of their Successors deserv'd the same Character.

AND if any Persons of loose Principles in Religion were well receiv'd at Court, the King admitted them to his Pleasures, but seldom to his Councils; for

for by a just Taste he distinguish'd meer Wits and agreeable Companions from Men of Business and Capacity for Government; and if Princes in the Ages to come shall take opposite Measures, and raise Persons to the Head of Publick Affairs, and entrust them with the Administration of Civil and Military Power, who are known Enemies to Piety and the establish'd Worship of their Country, they will at length, by the mischievous Consequence of such a false Step in Politicks, be convinc'd, that a People tenacious of their Religion, will never be well govern'd by Men of Godless Opinions, who profess a Zeal for Profaneness, and entertain petulant Scoffers and Buffoons to expose the sacred and venerable Objects of Divine Belief, and divert the Company at the Cost of Religion.

THE Seeds of Impiety, that were sown and cherish'd in this Nation during the Reign of that Monarch, not being oppos'd with Vigour and destroy'd by early Care and Application, did not fail to spread their Branches, and bring forth their poisonous Fruits in the following Times; and I wish I could say, that the present is less infected by them than the former Age. Tho it cannot be deny'd, that Men of irreligious Notions are to be found in *England,*

land, yet I am told by those, who are very capable of informing me, that the modern Atheist has given up the System of *Epicurus* as absurd and indefensible, and adheres to that of the Fatalists; tho it is evident, that the *Aristotelian* Philosophy is no less repugnant to Reason than the other, as I have elsewhere demonstrated; And indeed when *Aristotle* asserts, that his Motions of the Spheres communicated to the sublunary Regions, sets the Four Elements into various Conflicts, from which all complex Beings result by a fatal Necessity, I cannot see, but *Epicurus* has as much to say for his manner of framing the World by the *Fortuitous Collisions* of his Atomes, as the *Stagyrite* has said for his Hypothesis.

THUS I have given a short Account, tho perhaps too long for an Essay, of the ancient and modern Atheistical Philosophers, who all, with little Variation, come under *Aristotle* or *Epicurus*; and tho it is true that *Pythagoras*, and the first Masters of the *Ionick* School, and afterwards the excellent *Socrates* and *Plato*, the Founder of the first Academicks, and the *Stoicks* held noble and rational Opinions of the supream Mind, Divine Providence and Religious Worship; yet it must be acknowledg'd, that their Systems were obscure,

scure, doubtful, and very imperfect, compar'd with the Schemes of Knowledge, that since the Christian Institution have been produc'd. Happy Kingdoms, that have been inlighten'd with that Divine Revelation, in which a Person not yet Adult may be so instructed, as to become with ease a Master of wiser and more solid Bodies of Natural, Moral, and Divine Science, than all the Priests of *Egypt*, the Astronomers of *Chaldea*, the learned Heads of *Persia*, the Sages of *India*, and the celebrated Philosophers of ancient *Greece* and *Rome* did acquire.

THE next Modern Atheist is *Spinosa*, one of the *Jewish* Nation, and once of that Religion. Mr. *Bayle* says, that this is the first that brought Atheism into a regular System; whence it is plain, that he look'd on none of the ancient *Peripatetick* or *Epicurean* Sects as impious Philosophers, for he acknowledges that all those Sages had their Systems.

BUT perhaps that Expression should be taken as in Connexion with that which follows, that he was the first who reduc'd his Atheistical Principles into a Geometrical Scheme of arguing, and attempted, as an *Euclid* in Impiety, to demon-

monstrate away the Being of a Deity; tho this will not be granted by Mr. *Hobbs*, who pretends to this Honour.

THIS Writer, in Imitation of *Strato Lampfacenus*, ascribes the Productions of all Things to the sole Operation of Nature, and affirms that there is but one simple Substance diversify'd by various Modifications, and that this single and undivided Substance is God. He further lays down this Principle, that no Substance can produce another; so that by this he establishes the Eternity of the Universe, and the Impossibility of Creation. But this Opinion, that there is but one simple Being, and that we cannot conceive, see, taste or feel any thing, but what is God, does not take its Rise from the Invention of *Spinosa*, it was the detestable Doctrine of several before him.

THIS Modern Atheist, who is plainly a Fatalist, and forms the World by Physical Necessity, belongs to the Peripatetic Sect, tho he excludes from his Hypothesis the Gods of *Aristotle*, as well he might, as idle and insignificant Beings, that have no Part or Concern in a System of Philosophy. He indeed in Words acknowledges a Deity, and the first Book
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of his Morals is *De Deo*; and therefore why Mr. Bayle treats this Author with less Candour and Respect than he has done the Ancients, it is not easy to imagine.

HE arraigns none of the *Peripatetick* or *Epicurean* Sects, no not *Leucippus*, *Democritus* or *Lucretius* as impious Philosophers; every Man has escap'd Mr. Bayle's Censure, who was but cautious and artful enough not to condemn himself, for this merciful Judge will certainly acquit him, if he does not plead Guilty; and therefore he does not range in the Class of Atheists, any but *Diagoras*, *Theodorus*, *Vaninus* and *Knuzen*, who openly avowed their irreligious Principles, while he brings off all the Godless Tribe, who plainly deny all Concurrence of Divine Power and Wisdom in the Making, Disposition, and Government of the Universe, provided they do but say they believe the Being of Deities, let their Account of those Deities be ever so absurd and ridiculous; and more than this, they shall be honoured and applauded by Mr. Bayle, not only as Men of great Learning and Probity, but as Persons of exemplary Piety; and he that will read this Author's Apologies, or rather Panegyrics

gyricks on *Epicurus* and Mr. *Hobbs*, will find this Assertion well confirm'd.

BUT is Mr. *Bayle* consistent with himself, when he acquits the Philosophers of Antiquity, because they profess their Belief of a Deity, while he condemns *Spinoza*, who makes the same Profession? If it be said, that notwithstanding this modern Teacher of Impiety acknowledges the Existence of a God, yet his Account of him is so inept and absurd, that it intirely subverts the Notion of the Divine Nature; is not that the very Case of the old *Peripatericks* and *Corpuscularians*? Can any thing be more repugnant to Reason, more shocking to common Sense, and more ridiculous, than the shadowy Images and roaming Phantasms of Humane Figure, the Illusions and Dreams of sleeping Men, which are the only Gods that *Epicurus* asserts? And can Mr. *Bayle* with a sort of filial Veneration of that ancient Father of *Greece*, pronounce him a Person of eminent Piety, when he gives up *Spinoza* as a notorious Atheist, who nevertheless in Words acknowledges a Deity as well as *Epicurus*? Mr. *Bayle* therefore, in his Sentence pass'd upon *Spinoza*, includes the Condemnation of those who deny Divine Providence, tho they are nominal Deists.

IN

IN the Reign of King *Charles II.* *Mahomet Effendi*, a Turk of a good Family and plentiful Fortune, one of the Sect of the *Musarins*, who deny the Existence of God, and attribute all Effects to Nature, an internal Principle abiding in every Being, with great Assurance publicly defended and promoted these impious Positions; and being accus'd before the Tribunal of the Magistrate at *Constantinople*, of avow'd Impiety, with undaunted Resolution acknowledg'd his Disbelief of the Deity; and tho he was often urg'd and entreated to retract his Opinion, and had Assurance given him that his past Offence should be pardon'd, and his Life spar'd upon such Submission and Acknowledgment of his Error, yet with inflexible Obstinacy he rejected that merciful Offer, and rather chose a shameful Death, than, in his Opinion, a Dishonourable Retraction, declaring, that his Love to Truth was so great, that he had rather suffer Death than betray its Cause, tho he was sure to receive no Reward for it. This Story is related by Sir *Paul Ricaut*, in his *Present State of the Roman Empire*, who affirms, that this resolute Atheist dy'd in this Manner, while he resided at *Constantinople*.

I know some Persons have alledg'd, that if it be allow'd that an Atheist may lay down his Life in the defence of Irreligion, that this will weaken and invalidate the Argument brought for the Truth of Christianity, from the Martyrdom of the Apostles and primitive Professors of that Divine Institution, who freely expos'd their Lives as a Testimony of the Truth of their Doctrine: This Suggestion has at first Face an Appearance of Force, but it will immediately vanish, if we reflect that tho a Person of great Spirit and Resolution may sacrifice his Life in the Defence of a false Religion, or in the Cause of Impiety it self, yet still he is induc'd to it by a strong Perswasion that his Opinions are right, and that it is more desirable to die than renounce the Truth; and this was the solemn Declaration of *Mahomet Effendi*: But if the Apostles and the first Planters of the Christian Religion, who suffer'd Death to vindicate and confirm the Religion which they published were Impostors, they have laid down their Lives to witness the Validity and spread the Belief of a Doctrine, which they were assur'd was false, as having been their own Invention and Contrivance, and so must have dy'd conscious to themselves, that they were Cheats and Deceivers in Mat-

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ters of the highest Importance ; and this they must have done for no End, but for the sake of suffering Shame, Persecution and Torments in this World, and eternal Punishment in the next, which they profess'd to believe would be the certain Portion of Lyars and Impostors in the future State. Now I assert, that no Atheist or Disciple of any Sect of Religion, did ever die to induce the People to receive any Doctrine as true, which at the same time they knew to be false ; nor is it morally possible that it should be otherwise.



SECTION II.

*The Influence of ATHEISM
upon Civil Societies : Being an In-
troductory Discourse to a Disputa-
tion against Mr. Bayle.*

CIVIL Government essentially con-
sists in the Subjection of some to
the Authority of one or more o-
thers ; without this Subordination, which
unites the Members of the Body Poli-
tick, all Communities must dissolve ; now
Atheism lays the Axe to the Root of
Civil Government, by discharging Men
from all Moral Obligations to obey the
Magistrate, and the Magistrate from all
Obligations to protect the People. It
is an Instance of the greatest Arrogance
for an Atheist, who by his Principles
has destroy'd the Moral Distinction of
our Actions, by removing all Divine
Laws, whence Moral Goodness and Tur-
pitude only can arise, to say, that the
Magistrate or the People lie under any
Obligations to perform their Oaths and

Vows to each other ; for by whose Authority can they be oblig'd ? And according to the Scheme of the Atheist, no Subjects are capable of being endow'd with Vertue or Probity, or of practising any social Duties, because in such a Scheme there are no Precepts or Injunctions of any Supream Legislator to abridge the unlimited Power, which all Men must have over all their Actions ; and I shall still insist, that where there is no such Authoritative Obligation, there can be no Vertue or Vice : Suppose then that the Sense of Divine Laws and the Restraints of Religious Conscience, which are the principal Fences and Securities of Vertue, were broken down, what can hinder that an immense Flood of Immorality should not overflow a Nation, since the inbred Depravity and evil Propensions of Human Nature incline them so strongly to gratify their corrupt Passions, that few Persons comparatively, by the Aids of Reason and Religion, and the super-added Advantages and Improvements of Christianity, have been able to subdue them ? And therefore should Mankind be set at Liberty from all Apprehensions of Guilt and Divine Displeasure, what Injustice and Oppression, what Fraud, Falshood and Revenge ; what Lux-

Luxury, Avarice and Ambition must reign uncontroll'd in such a Community? And if universal Vice and degenerate Manners pave the Way to a Nation's Ruin, as 'tis evident they do, by the Revolution and Downfal of States and Empires, which, as their Rise and Growth were deriv'd from their Vertue, Industry and Frugality, ow'd their Decay and Destruction to the contrary Vices; then irreligious Principles, as they are naturally productive of Immorality and flagitious Life, must directly tend to the Destruction of Civil Societies.

I will first consider, supposing the Ministerial Powers and Great Officers of State should be poison'd with Principles of Impiety, what evil Influence it must have upon the Commonwealth, where the People generally are Professors of Religion: And then allowing that the whole Body of the Society were infected with the same Notions, and the Community became a Commonwealth of Atheists, what fatal Consequences upon such a Supposition must inevitably ensue.

IF irreligious Maxims should spread among great Persons intrusted with the Administration of Civil Affairs, while

the Body of the People are tenacious of Divine Worship, a Train of Calamities must break in upon such a State. By the Example, Countenance and Encouragement of such powerful Patrons, an insolent Tribe of Blasphemers, needy Buffoons, and half-witted Pretenders to Reason and Philosophy, would in such a Conjunction expose Religion and sober Life, and propagate the Growth of sceptical and impious Opinions; by which Means Corruption and Degeneracy of Manners must in Proportion encrease and infect the Vitals of the Nation; whence such Mischiefs and Disorders must arise, as will greatly weaken and endanger the Commonwealth? And as such Ministers, by promoting the Interests of Irreligion, and disgracing the Notions of a God and a future State of Immortality, will greatly contribute to the sinking of Vertue, which is the Strength and Happiness of a Nation, so they must be no less destructive to the Peace and Welfare of the State, by occasioning publick Animosities and Divisions. It seems as absurd and inconsistent with the Safety and flourishing Condition of a People that profess Religion, to have Powers of avow'd Impiety set over them, as it is for a Protestant Kingdom to be made subject to Popish

Popish Governours. Every one sees the Incongruity in this Case, which has been demonstrated with the clearest Evidence in several Writings lately publish'd; and would it be less repugnant to common Sense and less hurtful to the Community, should Scoffers at Heaven be set at the Head of Affairs in a Nation zealous of Divine Worship, than if Men of one Sect of Religion should be plac'd over a People of another?

LET us suppose that in the Ottoman Court, not only the Grand Vizier, the Lords of the Council and the great Ministers of State, but likewise the Bashaws that lead their Armies, and the Chief Captains that command their Fleets, were universally infected with the Notions of Atheism; let us suppose further for the sake of Argumentation, what I believe did in no Kingdom ever happen, nor ever will, that is, that all these Men in Power openly asserted their Maxims, and avow'd their Resolution to establish Irreligion; that they engag'd Men of Wit and facetious Talents, not only to burlesque the Alcoran, and to cite its Expressions and historical Passages in Jest and Ridicule, but likewise to expose the Belief of a

Deity, laugh at their Prophet, and make Religion and the Notion of a future State the standing Subject of Derision and Contempt: Suppose too these bigoted Atheists, that others might be encourag'd to embrace their Principles and renounce the Articles of the *Mahometan Creed*, should bestow all Court-Preferments, Titles of Honour and Posts of Trust on Men of known Fidelity and Stedfastness to their impious Cause, in Exclusion of all that would not dismiss their old superstitious Opinions, and declare their Conformity to the fashionable Scheme of the Rising Sect; suppose, I say, that this were the State of Religion in the *Turkish Empire*, let any Man that is a Master of Reflection, and accusom'd to Reasoning, give his Judgment what the Consequences would be, while the Existence of a God, and therefore all Piety and Vertue, should be thus decry'd and exploded by Men in Power.

Would not the Musti and the Priests, the Dervises and all the other Sacerdotal Orders take the Alarm, associate and concert Measures for the Security of their Temples and establish'd Worship? Would they not animate the People,

People, and create in them an Aversion
 and Abhorrence of their Governours,
 who would be represented to them in
 the blackest Colours, as Men that were
 carrying on a Design, not only to sub-
 vert the Doctrines of *Mahomet*, but all
 other Sacred Institutions; That now the
 Controversy was not about different
 Creeds and Ceremonies of Divine Wor-
 ship, but whether the Belief of a Deity
 and a future Immortality, and conse-
 quently whether all Kinds of Religion
 should not be rejected: Is it not natu-
 ral to believe, that these Persons will fill
 the Minds of the People with Murmur-
 ings and Jealousies, which may occasion
 Discords and Animosities in the State?
 And since it has sometimes happen'd,
 that misguided Subjects notwithstanding
 their avow'd Obligations to obey the
 Civil Magistrate and maintain the pub-
 lick Tranquility, upon unjustifiable Pre-
 tences of guarding their Altars against
 imaginary Fears and suspicion of Dan-
 ger, have disturb'd the Peace of the
 Government, and incur'd the heinous
 Guilt of factious Disobedience and Se-
 dition; is it not highly probable, that
 if the *Mahometans* in Authority should
 universally declare their fix'd Intention
 to extirpate Religion and settle Impiety
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by a Law, that the Patrons and Asserters of Divine Worship would believe it was their Duty to oppose such a detestable Design? And for that end, would they not with utmost Zeal and Industry excite the People to take up Arms, and so involve the Empire in the Calamities of Civil War? Thus it is evident, that Atheistical Principles embrac'd and own'd by Men in Power, must have a fatal Influence upon the Civil Government.

BUT let it now be suppos'd, that these irreligious *Mahometan* Ministers should at length prevail, that they should gain a compleat Victory and Triumph over vanquish'd Religion; that Numbers, for the Sake of Promotion and the Favour of great Men, should renounce a Deity, a future State of Immortality, and all Moral Obligations of reveal'd or unwritten Laws; that others, Sycophants and Hangers on upon Houses of Impiety, should be glad to eat, drink and be cloath'd at the Cost of Religion, and, to ingratiate themselves with the Lovers and Protectors of Profaneness, should scoff at Sacred Objects, blaspheme to divert a Godless Assembly, and affront Heaven for the Smiles of a Patron.

T H A T

THAT Multitudes of more unsettl'd Musselmans should be convinc'd by Scourges, inlighten'd by Dungeons, and converted to Atheism by Military Execution; suppose, I say, that the Body of those, who resisted other Temptations, should at length submit to Disputants in Arms, and perswaded by the Terrors of Persecution, should not only sign a solemn Renunciation of the Alcoran, and abjure their Prophet as an Impostor, but likewise solemnly declare their Disbelief of a Divine Being and a future State, the two important Principles of all Religion; let us suppose this Scituation of Affairs, and that the whole *Ottoman* Empire had push'd on their *Free-Thinking* Principles till they were all deliver'd from the Prepossessions of Education, had defac'd all Notions of Piety and Moral Obligations, and embrac'd the Systems of *Aristotle* or *Epicurus*, would it not follow that the *Ottomans* being at entire Liberty over their Actions, and unrestrain'd by any natural or reveal'd Precepts of Religion, would indulge their native Inclinations and Appetites, pursue the Interests of Ambition, Avarice, Cruelty and unlawful Pleasure, without any Regard to Justice, Humanity, Benevolence or any social Vertue, but as
they

they are enjoyn'd by the Magistrate, and as the Violation of such Verrues would make 'em liable to Punishment? And would not then the whole Monarchy be overspread with Vice, Impurity and dissolute Manners? Would not the Hearts of this People become the Springs and Seats of all imaginable Wickedness, when no Sense of Guilt or Remorse could possibly give them any Disturbance? If evil Propensions are so complicated and rooted in the Constitution of Men, that Multitudes are hurry'd on by the irregular Bias on their Wills to criminal Practices, in Contempt of the Dictates of Reason, and in Defiance of those Divine Laws, whose Obligations however they acknowledge, and to which they have often vow'd Obedience; what shall check their vicious Inclinations, when they disregard all Restraints of Religion, disclaim the Authority of Heaven, and deride the Notion of Moral Obligations? There is nothing more certain, than that a deprav'd Disposition of Mind and evil Inclinations, when there is no Counter-force to balance their Power, will carry Men to forbidden Objects, and plunge them in the Depths of Immorality. Should then the *Mahometan* Empire be converted to Atheism,

theism, universal Depravity and Corruption of Manners must be the unavoidable Consequence; and what a fatal Effect such a Dearth of Moral Goodness and Desolation of Vertue will have upon any State and Monarchy, let uncontroul'd Experience declare. Have not eminent Historians given an Account, that great States and Empires have been rais'd and supported by the exemplary Fortitude, Justice, Industry, and other heroick Vertues of their Founders; and assure us, that as they have degenerated from the Vertue of their Ancestors, they have at last sunk and grown weak, till they became an easy Conquest to a more potent and virtuous Invader? Was not this the Case of the *Assyrian, Persian, Roman and Sarcen* Empires? Did not the Greatness and Power of these Monarchies flourish and decay, as the original Vertues whence they deriv'd their Being sicken'd or remain'd vigorous? Those Gentlemen must be ill acquainted with human Nature, and have made little Observation on the Rise and Revolution of Civil Governments, who maintain, that no Degree of Vertue or Moral Goodness is necessary to support a Nation, and save it from Ruin.



A Disputation against Mr. Bayle.

MR. Bayle, a hardy Writer, and much admir'd by the Sect of *Free-Thinkers*, a sort of Men, who have freely thought away the pious Prænotions of their Youth, and enslav'd themselves to the Prejudices of their riper Years, from an affectation of Singularity and a fondness of asserting Paradoxes, has advanc'd in his *Reflections on Comets* a strange Notion, and is the first, I believe, that ever broach'd it; that is, that Wickedness and Corruption of Manners are not the necessary Consequence of Impiety, and that a Commonwealth, compos'd entirely of Atheists, would act soberly and justly, and practise all the social Virtues requir'd in a Civil Government, as well as the Members of any other Societies; and by this Means makes Religion an idle and unnecessary Thing, as to the Support and Well-being of a Kingdom; and so frames a Commonwealth, as *Lucretius* does his Worlds, *Opera sine Divum*, without the Help of the Gods.

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THIS Person, by the general Character of his Books, and especially by this Discourse on Comets, for which almost any other Title might have serv'd as well, appears a superficial and desultory Writer, one of a lively and extensive Imagination, but crowded with disunited, or huddled and ill-connected Ideas. He read so much and ran over such a boundless Variety of Subjects, that he wanted time for Contemplation and mature Reflection; his Spirits being over-heated, were mov'd with such excessive Celerity, that his hasty Conceptions were excluded from the Mind by an abortive Precipitation, while yet they were crude and scarce half-fashion'd. Upon the whole, he rather seems to be such a Scholar as Gellius calls *Homo Tumultuariâ Doctrinâ*, than one endow'd with Solidity of Judgment and a Capacity of clear and close Reasoning. This Author is applauded by Gentlemen of loose Principles, not so much, I imagine, for his Wit and Learning, as for his bold Strokes at Religion, especially the Christian, which he frequently wounds, and which, as often as he compares it with the Pagan Worship, is sure to suffer by the Comparison. Thus Mr. Creech, a
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low Verfiyer, was cry'd up as a Poet of the first Rank, for publishing *Lucretius* in *Engliff* Rhime, not for the Beauty of the Translation, but the Arrogance of the Attempt, and the Honour done to that impious *Roman*: And thus the three Volumes publish'd by a noble Author of the *Free-Thinking* Sect were declar'd, by the unchristian Party, to be admirable Writings, notwithstanding they are so obscure, and so embarras'd with absurd, unconnected and inconsistent Notions, that they are nothing else but a Confusion of well-sounding Words, without distinction of Ideas, or a regular Train of Reasoning: And tho' I am apt to believe, that the Author did really mean something, yet I am very confident, that none but Mr. *Le Clerc*, who has a strong Inclination and a happy Sagacity in discovering the Beauties and Strength of such Writers, will be able to comprehend his Sentiments and penetrate his dark Discourses. It is upon the same Account, that Men of impious Principles applaud all the empty, perplex'd and jejune Writings, that have at any time been publish'd against Religion.

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IN the first place Mr. Bayle asserts that Corruption of Manners is not the necessary Consequence of Atheistical Principles. If this Author means, that Depravity of Manners is not the Consequence of Atheism, by a spontaneous physicial Necessity, and that Vice and Wickedness do not overspread a Nation, when the Fences of Religion are broken down, from the same necessary Cause, as a Deluge of Waters rushes in and overflows a Country, when the Diques are cut and the Mounds level'd that us'd to restrain them, he is certainly in the right; for all our Actions, good and bad, are voluntary and uncompel'd, whence the Moral Nature of them is deriv'd; and therefore we allow easily to our Author his Position in this Sense of the Word Necessity, since it is impossible that Corruption of Manners should arise from any Causes by a physicial and fatal Consequence: But if he means, that setting aside the Authority and Restraints of Divine Laws, and the Power of Religion over the Minds of Men, they will notwithstanding avoid all Guilt and Immorality, and practise all Vertues, as well as if they believ'd a Deity and a Future State, this is to affirm, that Moral Vertues may be produc'd with-

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but any respect to Moral Obligations, and that the Goodness of our Actions does not arise from a Principle of Vertue or their relation to a good End: whence it will follow, that an Effect may be produc'd without an adequate Cause, and that Moral Goodness, which is a relative Notion, may subsist without any Divine Law, in respect to which its essential Idea does consist.

THIS Author may well say, that Corruption of Manners and Wickedness is not the necessary Consequence of Atheism; for, upon this supposition, that Atheism universally prevail'd, it is impossible that any Wickedness or Moral Corruption should be found in the World. Atheism and Vice in the same Mind, are inconsistent Notions, and destructive Ideas of each other; for if there be no Divine Law that limits our Actions, there can be no Obedience, and if no Obedience then no Guilt or Disobedience, and consequently no vicious or wicked Action, whose evil Nature is, as said before, relative, and consists in its obliquity and deviation from some Divine Precept and Rule of Action.

BESIDES, tho Wickedness and Immorality are not the necessary Consequence of

of Atheism in a physical Sense, yet they are so in a Moral; for if it be consider'd, that the natural Inclinations of Men are deprav'd, that those evil Propensions are strengthen'd and improv'd by repetition of criminal Actions into powerful Habits, which have the greatest Interest in the Heart, and become the most prevalent Principle of Moral Operations; if it be suppos'd, that no Awe of Divine Authority and no Force of Religion is oppos'd to controul it, then according to the settled Method of the Operations of our Faculties, evil and corrupt Manners must be the Consequence of Atheism, tho not by a Physical, yet by a Moral Certainty; for tho the Soul is endow'd with a free, elective Principle, yet the most powerful Habits and Dispositions of the Heart must effectually influence the Will and determine its Choice.

BUT in the 172d Section of his Book Mr. Bayle speaks more fully his Mind, and upon supposition that a Commonwealth were compos'd entirely of Atheists, he says Men would probably practise Moral Duties, as they do in other Societies who believe the Existence of a Divine Being. This Proposition asserts a manifest Contradiction; for setting aside the Notion

of a Deity, it is impossible there should be any Moral Duty to practise. I have before demonstrated, that the Essence of Moral Goodness consists in the Conformity of human Actions to some Divine Law, that requires our Obedience; and therefore these Terms, Moral Duties, without the Existence of a Deity, are inconsistent, and effectually ruin each other. But let us hear what Principle this close Reasoner substitutes in the place of Religion and Divine Laws to govern Mens Actions, and engage them in the Practice of social Vertues.

IN the first place he lays down this Position, That Men in a Community of Atheists, will do many worthy Actions from the Impulse of Honour and Desire of Fame; which phantastick and imaginary Power, he affirms, will inspire Men with the same generous Sentiments and Opinions of Moral Duties, as the Belief of a Deity produces in any religious Society. Our Author is sanguine on this Article, and engages for his honest irreligious People, that they shall be as good Magistrates and Subjects, and as regular in their Demeanor, as those who acknowledge the supream Eternal Being, and the Authority of his Laws, not-with-

withstanding they have no Notion of the Obligation of an Oath, Vow or Promise, and notwithstanding they remove all Distinction between Good and Evil, lie under no Apprehension of Divine Favour or Displeasure, and are free from all Fears and Hopes of Reward and Punishment in a Future State. After our hardy Politician has, with intrepid Courage, undertaken that these impious Persons shall practise all kinds of social Virtues and Moral Duties, as well as other Nations, he is pleas'd to take no other Security for their regular Behaviour, than their own Honour; he is sure that they will be Men of such generous Principles, as to be asham'd of doing Acts of Injustice, Violence, Fraud, or of not hazard- ing their Lives in the Defence of their Country, and the Pursuits of Glory and Renown.

SERAPHICK Genius! what Depths of Reason and Flights of Imagination entertain thy Readers? What a Blessing is it to be a bold Spirit, and a *Free-Thinker*? What Difficulties cannot such an Author remove? Upon his Affirmation, the darkest Absurdities clear up, Words without Meaning become full of Sense, and contradictory Propositions, laying a-

side their old Enmity, are happily reconcil'd; an unsubstantial and non-existent Phantome call'd, *Honour*, shall mount the Divine Tribunal, prescribe Rules and Moral Duties to Mankind, and awe them into Obedience without any Sanction of Rewards and Punishments; in the Absence of Religion it shall supply its Room, and make a Community of Atheists practise all kinds of Vertue, as effectually as those, who acknowledge a God, and worship at his Altars.

AFTER Mr. Bayle had substituted his Principle of Honour, which, says he, will excite an Atheist to perform Moral Duties without the Light and Influence of Religion, one might reasonably have expected that a Philosopher of his Reputation for Acuteness and Learning, since he ascribes to Honour so great Power in a Matter of such Weight and Importance, should have explain'd that Term, and shewn what Honour is, how it became a Rule of Action, and whence its binding Force and Authority arose; and this yet with greater Justice might have been demanded, since the Sceptical *Free-Thinking* Sect always insist upon Explanation of Terms, distinct Ideas, and the determinate meaning of Words. But this great Reasoner

Reasoner is, it seems, above the ordinary Class of Writers, that are obliged to explain their Terms, and does not condescend to let us know what it is that he means by this artive Principle which he calls *Honour*, but leaves the candid Reader to discover it himself.

Is it not wonderful, that a Man of Mr. Bayle's Capacity should say, that *Honour* is a Rule, and never tell us who prescrib'd it, nor what Guilt would follow from the Transgression of it? If it be a Rule of Action, as he affirms, it must be the Declaration of some Sovereign's Will, who has Authority to enjoin it; and should not Mr. Bayle have told us who that Sovereign is, that has laid Mankind under an Obligation to observe the Laws of *Honour*? Can there appear a grosser Absurdity, and more ridiculous and repugnant Ideas, than a Law without a Lawgiver, a Rule of Action without a Ruler, and a Moral Duty without Moral Government? But these Absurdities will be applauded as admirable Sentiments and happy Discoveries, when affirm'd roundly by an Author of the *Growing* Sect.

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BUT perhaps Mr. Bayle means by Honour, as some are pleas'd to expound it, a generous Principle, by which a Man is suppos'd to act according to the Excellence and Dignity of his Nature; a shining Train of Words without any meaning! The Dignity of human Nature consists in this, that it is ennobled with Intellectual Faculties, Judgment, Reason, and a Self-determining Power, by which a Man is capable of discerning and adoring his Divine Creator, of imitating his Perfections, finding out his Laws natural and reveal'd, and paying a free Obedience to them; and therefore it is a ridiculous Absurdity to assert, that an Atheist who renounces Religion, may still act according to the Dignity of his Nature, whose superior Faculties in this only excel, that they are capable of discovering, worshipping and enjoying the Divine Being: Condemn'd Spirits may as well be excited to practise Moral Vertues, by the Honour of acting according to the Dignity of their angelick Nature, as an Atheist or a hard determin'd Libertine, without a Principle of Religion, may be influenc'd by that chimerical Notion to perform any Moral Duties. I have demonstrated in the *Preface to Creation*, that Honour, abstracting from the
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Laws of the Divine Being, which enjoin and command any Action, in Obedience to whom it only can be call'd Honourable, is an empty Phantome, a shadowy unsubstantial Creature of the Imagination: it is an obscure and senseless Jargon, and the Cant of Scepticks, to amuse the Bar and confound the Ignorant. Honour, as objectively consider'd, is nothing else but the Opinion and Esteem that others have of any Man's excellent and praise-worthy Endowments; and therefore Mr. Bayle thinks, that in his Atheistical Commonwealth, Men will practise Moral Vertues to gain this Esteem and Popularity, or at least to avoid an ignominious Character. His Atheists then, it seems, will be very modest Persons, and extremely tender of their Reputation; but let them abhor Shame ever so much, they must surely dismiss all apprehensions of suffering Calumny and foul Aspersions from others, while every one by his Principles must disclaim all Notions of Guilt or religious Obedience, and of Good and Evil in respect of Divine Laws: What possibility is there of incurring Shame, where all are of the same Opinion, as to the Innocence and Moral Indifference of their Actions? Does the Libertine fear the Censure of his flagitious Com-

Companions? or the Thief, the Condemnation of his Fellow-Robbers? How can then an Atheist be afraid of Disgrace and Dishonour among his own irreligious Faction? And notwithstanding the fine Talk about the Dignity of human Nature, its admirable Faculties of Understanding, Imagination, Judgment and Wit, yet abstracting from Moral Goodness, Annihilation and Non-existence is far more desirable than the Possession of such a Being.

BUT our Author affirms with great Assurance in his 108th Section, that a Man may have a Notion of Moral Vertue, without the Belief of a God. But he does not show whence he can receive such a Notion, but only produces some Instances of the Fact, as in the *Epicureans*, *Sadducees*, &c. but nothing can be more absurd. If any Man has a Conception of Moral Vertue, he must likewise conceive Moral Obligations, which he must derive from the sovereign Authority of one, who has Power to constitute the Duty of Man and bind him to Obedience; and therefore the Idea of a Moral Duty, which Mankind are oblig'd to observe, must be inseparable from the Idea of a supream Being, whose Com-
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mand discover'd by the natural Light of Reason, or by Revelation, has made it to be a Duty, as before express'd; how then any Person shall know that he lies under Moral Obligations, abstracting from the Belief of a Deity, from whose sole Will and Pleasure those Obligations can result, I acknowledge is to me unconceivable. If a Man has a plenary and entire Liberty over his Actions, as he must have if he does not believe they are bounded and restrain'd by Divine Laws, how can he look upon any Thing as his Duty, which implies, that he is not at full Liberty, but is limited and confin'd? Can he incur any Guilt, where there is no Law that commands or prohibits any Thing? Can he commit an Offence, while no Ruler is offended, or blame himself for the worst of Actions, while no Authority enjoyns the contrary?

As to what some Writers suggest, about intrinsic Vertue and Honesty arising from the Nature of Things, till they are pleas'd to tell me what intrinsic Vertue is, and how it results from the Nature of Things, which are dark Expressions without a Meaning, I must look on their Position as extravagant and absurd. Let them here set to work as
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Philosophers, impartially examine the Subject, and try, if they are able to extricate their Thoughts from this obscure metaphysical Labyrinth of Words, in which they are bewilder'd.

BUT Mr. Bayle, to make good his Position, affirms, That setting aside the Obligations of Religion, Fear of the Magistrate will restrain the Subjects from Disobedience, and engage them in the Practice of Moral Duties. If Mr. Bayle means by Moral Duties, such as are incumbent upon Men antecedent to the Municipal Laws of the Country, it is easy to see, that in this Sense a virtuous Atheist are contradictory Terms. For he that disbelieves the Being of a God, must likewise deny all Divine Laws; and he that does so, destroys the Foundation of all Moral Goodness. But if he means by Moral Duties, such as arise from the Laws of the Country, then the Fear of the Magistrate will extend only to the Observance of the Municipal Laws of the Community; whence it follows in the first place, that in a Society of Atheists, the Thoughts, Desires and Inclinations of the Mind may be vicious and wicked without Restraint: It will likewise follow, that no Man will lie under the least Obli-

Obligation to love and serve his Country, to honour and obey his Parents, to be grateful to his Benefactor, faithful to his Trust, or true to his Word and Promise; because in doing the contrary, he would transgress no Municipal Law, nor would it be in his Power to contract any Guilt or real Dishonour by the worst of Crimes: and if the Criminal can conceal his Offence, or has Power sufficient to defend himself against the Magistrate, he has no Remorse to appease, and no further Vengeance to apprehend; and what a terrible Temptation will this be to commit Murders, Adulteries, Frauds, and all manner of Wickedness, when no ill Consequence can attend the most abominable Practices? It is evident, that the Magistrate's Sword is not able to deter multitudes of Men from Vice and Immorality in those Kingdoms, where Religion is establish'd: And certainly, when the Veneration of a Deity and the Apprehension of Divine Displeasure are effac'd, the Fear of the Magistrate, while unassisted by the awful Authority of Religion, must have less Effect on the Minds of the People; and when both the one and the other are remov'd, as they are when the Offence can be kept secret by the Conduct, or defended by
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the Power of the Criminal, the greatest Corruption of Manners must prevail.

AND 'tis next to certain, that vehement Discords would arise between the several Sects of Atheists, to the great Disturbance and Suffering of the whole Community. Would not the Followers of *Leucippus*, *Democritus* and *Epicurus* oppose with Violence the Disciples of *Aristotle* and *Spinoza*? Would not the Heats and Contentions about orthodox Atheism and heretical Notions of Impiety divide and distract the Nation, while, as I have elsewhere suggested, Articles and Confessions, Creeds and Tests, would probably be invented and impos'd by the Atheists in Power, upon their Brethren of different Sects?

THE Followers of *Pyrrho* and *Theodorus*, the *Corpuscularians* and *Peripateticks*, the *Hobbiſts* and *Spinoſiſts* would by their endless Quarrels and Animosities, disturb the Peace of the State; and since the same Effects will always arise from the same Causes, and the same Pride and Passion, Impatience of Contradiction and vehement Desire to bring over others to our own Opinion, will continue at least as prevalent in a Community of Atheists,

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as in other Societies, the Consequence will be, that these various Sects, and abundance more that may arise, when left without the Guidance of Divine Truth, will run into a Thousand inextricable Difficulties, while they labour to account for the Formation of the World, and attempt the Solution of the surprising Phenomena of Nature, without a wise efficient Cause. In such Circumstances, I say, all the various Parties will vigorously oppose, calumniate, hate and supplant each other, and make their Country the Seat of Violence and Contention; and which-ever Sect of Irreligion shall gain the Favour of the chief Magistrate, and have his Power on their side, they would endeavour to procure publick Edicts in their Favour, and Laws to oppress and persecute the unfavour'd Sects. *Corpuscularian* and *Peripatetick* Princes would in their Turn imprison, banish and destroy the contrary Factions, and the neighbouring Kingdoms would sometimes be filled with *Aristotelian* and sometimes with *Epicurean* Refugees. And it is far from being improbable, that while the contending Sects and their numerous Subdivisions disturb the Peace of the Publick, and embroil their Country in the greatest Calamities, they may at last

last be driven to a Necessity of setting up an infallible Judge or sovereign Pontiff in controverted Points of Irreligion, to whose Decision the various Factions of Atheists should submit their Differences; and in consequence of this, the Civil Sword may be drawn, bloody Tribunals of Inquisition may be erected, and the utmost Cruelty be exercis'd by the orthodox Atheists for the Extirpation of Heresy, and the contumacious Schism of those who differ from the publick System of Impiety.

AND if we consider a Commonwealth of Atheists in respect to their Neighbours, we shall find that it lies expos'd to the destructive Designs and Practices of any powerful and aspiring Potentates; for how easy will it be for such a Monarch, in the Pursuits of his ambitious Purposes, by distributing Money among the Members of such a Society, to engage Men in Power against one another, and by bribing Persons of Interest and Popularity, to create Factions and foment Jealousies and Discords in the State? For great Pensions and Rewards will not fail to produce these mischievous Effects, where the People are prepar'd by Vice, Self-Interest and Impiety, to betray their Prince

Prince and sell their Country. Men may cry up Honour, and the Love of one's Country as much as they please, and tell us, that these Principles will secure those Societies which in their own Opinion are free from all Divine Obligations and Moral Duties; it is most certain, as well in Fact as in Speculation, that this is a groundless and extravagant Supposition. Does it not appear in the Histories of all Times and Nations, that designing Princes have been able, by their Riches, to corrupt the Leading Men in a Nation, where impious Principles and degenerate and dissolute Manners greatly prevail; by which means they have created Animosities, Strife, and State-Convulsions, till they have brought that distracted Nation to the brink of Ruin? Many sad Examples of this kind have happen'd in the World, and I wish none could be found in our own Annals.

Mr. *Bayle* urges, that all kinds of Vice have been practised in many flourishing Countries, who have believ'd the Existence of a God; and therefore a Community of Atheists may be upon an equal foot.

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IT is true indeed, that the Commonwealths of *Athens* and *Rome* abounded with flagitious Persons notwithstanding they worship'd the Gods; but what Deities did they worship? Deities as vile and flagitious as the worst of Men. Their enormous and impure Divinities seem'd more a Race of *Cyclopes* than celestial Natures, and the Heavens look'd rather like a Den of Thieves, the Haunts of salvage Out-laws and libidinous Satyrs, than the Habitations of bless'd immortal Beings. Did not the Gods whom these Nations worship'd, run into all Excess of Riot? Were they not infamous and abominable for their Adulteries, Intemperance, Lying, Revenge, Murders? &c. Did not their *Saturn*, a salvage remorseless Deity, devour his own Children? Was not their supream *Jupiter* scandalous for his Rapes and leud Practises? Why should I mention *Venus*, *Cupid*, *Bacchus*, and other such abominable Divinities? Could any thing be more unreasonable or repugnant to Moral Goodness, than the religious Wickedness, sacred Pollutions and detestable Rites which constituted the Worship of these Deities? And since Mankind still regard Divine Beings as endow'd with the highest Perfection, and choose them as the

the Objects of their Adoration, they must believe that their own Qualities must be most praise-worthy, when they most resemble those of their Gods; the Consequence of which will be an imitation of their Actions: It is no wonder then, if a Commonwealth of Atheists should not be more flagitious than these Nations, who ascribe to their Gods all the ungovernable Passions and vicious Habits of the most degenerate Men; for such Principles of Religion are more destructive of Vertue than Impiety it self; the last have only their own evil Inclinations to hurry them into Vice, but the others have likewise the Example and Encouragement of their Gods, while their very exercise of Divine Worship and Devotion consists in the Practice of the greatest Immorality. It is certain, that it is less shocking to Reason and less dishonourable to God, to disbelieve his Existence, than to form a vile and impure Idea of his Being; and where a People shall entertain Notions of their Deities utterly opposite to the Divine Nature, it is not surprizing if such a Nation should be overspread with Vice and Wickedness. But what if such unworthy Conceptions of the supream Being are more detestable than Atheism, and have a worse

Influence on the Manners of Men, will it thence follow, that Impiety will not likewise introduce Corruption of Manners, and that too in a far greater Degree, than is found where just and honourable Notions of a God are embraced?

BUT Mr. *Bayle* affirms, that Men in an impious Community will, for their own Preservation and the common Good, practise those Vertues which support a Government. But it is manifest in Fact, that many Societies have been ruin'd by their wicked Manners, tho' besides the Principle of Self-Preservation exciting them to the Exercise of social Vertues, they acknowledg'd the Obligation both of Divine and Human Laws to perform those Duties. We see every Day Examples of licentious and immoral Persons, who sacrifice the Peace and Prosperity of their Families, and expose themselves and their nearest Relations to Want and Misery, while they give themselves up to consuming Vices; so far is the Principle of Self-Preservation inferior in Force and Influence to the evil Inclinations and impure Habits of the Mind: And if this be the Case where Religion obtains, and in a good measure puts an

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Awe and Restraint upon exorbitant Appetites and irregular Passions, and by this means assists the innate Principle of Self-Preservation: when that Assistance is remov'd, will not the Power of Vice and Wickedness become more prevalent and extensive?

IT is to argue against the use of our Faculties and the natural and settled Method of their Actions, to affirm, that evil Propensions and Habits, which have a predominant Interest in the Heart, shall not govern the Actions of Men. What shall suspend or prevent their Operation? Is it possible to hinder the Will from choosing Evil, tho under the false appearance of Good, to which it leans with a strong Bias, if we remove all Consciousness of Duty and Fears of Divine Displeasure out of its way? Is cold Reasoning about the Aptness and Decency of Things, or the stronger Argument of Self-Preservation, a Match for ungovernable Passions, and the violent Demands of deprav'd Appetites? Does not the contrary appear by undeniable Experience?

IT must nevertheless be conceded to Mr. Bayle, that in a Commonwealth of A-

theists there might be found particular Men of some Probity and Honour, who would perform many laudable Actions, and perhaps detest and withstand the Torrent of Wickedness which would overspread their Country: But then it must be granted, that these Persons must act in Opposition and Defiance to their own Principles of Impiety; those Principles enjoin them to renounce the Belief of a Deity, and yet they must act as if they believ'd his Existence and fear'd his Displeasure. By their Maxims they are oblig'd to disown all Moral Obligations, and the Distinction of Good and Evil, the Rectitude and Obliquity, the Beauty and Turpitude of Human Actions; yet while they demean themselves as if they were in a measure govern'd and bound by the Notions of Probity and Rules of Honour, they evidently violate and contradict their own Doctrines of Atheism, which set them free from all Restraints, and gives them an unlimited Power of doing whatever they please.

BUT notwithstanding this Concession is made to Mr. Bayle, that some Persons may retain an inferior Degree of Moral Goodness in a Commonwealth of Atheists, yet his Cause will reap no Advantage

vantage by it: for this inferior Degree of Goodness will only proceed from the Power of Conscience not entirely extinguished, and some remaining Sense of Natural Religion, which the greatest Proficients in Impiety, and the most inveterate and harden'd Libertines will never be able wholly to eradicate; the Possession of such a Plenitude or consummate Degree either of Vertue or Vice, that admits no Augmentation, is not attainable in this Life: The Minds of the most excellent Men, who approach nearest to unblemish'd Purity, are never so much refin'd and deliver'd from immoral Adhesions and corrupt Mixtures, but still some Remains of evil Habits and Inclinations, some Roots of Bitterness will continue in the Heart, which at Seasons will exert their Force, and prevailing over their Resolutions, break the Uniformity of their Lives, interrupt the Succession of their vertuous Actions, and lay a sad Foundation of Sorrow and Repentance; at least, the evil Complications and inordinate Propensions, that survive in those Persons who have gain'd the most signal Victories over immoral and degenerate Nature, will abate the Vigor of good Habits, allay the Purity of the Mind, and greatly obstruct the Operations

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of Piety and Vertue; they will hang like a dead Weight upon the superior Faculties of the Soul, check their Efforts and retard their Progress, while they strive and aim at the Heights of Perfection. In like manner, the most irreligious Philosopher and the most profligate and abandon'd Libertine, who most resemble the unclean Spirits in a State of Condemnation, and seem to have entirely subdu'd all Principles of Religion and Morality, to be deliver'd from Remorse and uneasy Reflections, and to have long since endur'd the last Strugglings of Conscience and the dying Agonies of Vertue, have notwithstanding, still some Sense of Natural Religion, that maintains a weak and low Interest in the Mind, and so strictly adheres to human Nature, that nothing is able to disengage its Hold, and entirely to dissolve the Union. And thus as the best Men are not compleatly Good, so the worst are not compleatly Evil; for not only the Saint, but the Sinner too, are incapable of Perfection in this State of Mortality: Notwithstanding many have made such advances in Immorality, that they seem Fiends incarnate and entirely destitute of Vertue, yet they will receive great Additions, as the best Men will find vast Improvements, in their future

ture State. Persons of the most eminent Piety, as before suggested, may, by Surprise and Inadvertency, or by the Force of some violent Temptation in unguarded Hours, wound their Consciences and blemish their Character by a criminal Compliance: In like manner an Atheist, by the lurking Power of Natural Religion yet unvanquish'd, may at Seasons, through inconsideration, start from his impious Maxims, break loose into Vertue, and for that time suspend the Operation of his Principles, and through the unmortify'd Remains of Moral Goodness in his Mind, which he strives in vain wholly to extirpate, may sometimes do the Good which he would not do, and sometimes leave the Evil undone which he would do; and in these Cases neither the pious nor impious Person is consistent with himself, nor acts in conformity to his own Principles and prevailing Inclinations. Hence it may be accounted for, why some atheistical Men may be allowed to have a generous, beneficent Temper, Humanity, publick Spirit, and Love to their Country in a weak Degree, and which they express in their Actions, when those Vertues do not oppose their predominant Habits of Avarice, Revenge, Ambition, or Love of Pleasure, and much more
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when they promote the Interests of those ruling Passions ; but still, I say, whenever impious Men do any good or praiseworthy Action, it is what they are never led to by their Principles, but it arises from the Leavings of that unsubdu'd Vertue in their Nature, which their atheistical Maxims and vicious Lives have not quite effac'd. And hence it came, that the most arrogant and profess'd Atheist *Kunzen*, has laid down this as one of his Maxims, That all Men will be sufficiently taught by the Dictates of their own Consciences.

So that the Practice of Moral Duties which Mr. *Bayle* supposes will remain among the Members of an impious Society, will still arise from a secret Principle of Religion, that cannot wholly be wrested from their Hearts, tho they are not conscious of it. Should it be ask'd, why the instructive Doctrines and divine Precepts of the Christian Religion, do not effectually lead all the Professors of it to eminent degrees of Piety and an uniform Practice of Vertue ? The Answer is, that the strong Habits of Vice and evil Inclinations, that have prepossess'd the Mind, oppose and break the Force of that Divine Light, and by their
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superior Power prevent Men from complying with the Dictates of their Religion, which often hovers only in the Brain, and is unable to penetrate the Heart and work it to a Conformity with its Precepts. In the same manner, should the Principles of Atheism be establish'd by the Laws of the Magistrate, and be universally receiv'd by the Subject, many particular Persons would be unable to express, in their Practice, a congruity to the System which they profess, because the Operation of their impious Principles would be oppos'd and sometimes overpower'd by the secret Contrast of Conscience and Natural Religion, which in some measure maintain their Power in the Heart, and will never, in this World, be entirely banish'd from it. The Priests of the Church of *Rome*, from a just Observation of human Nature in this view, do not without Reason attempt to draw Men off from the Belief of Religion in general, in order to the bringing them over to their own Perswasion; for they are satisfy'd, that very few are so stupid, remorseless and intrepid, as in great streights, and especially at the Point of Death, when indolent Conscience shall be rous'd, and the drowsy Principle of Natural Religion be awaken'd, as not in
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their Fright to lay hold on any Religion that offers them Safety, rather than die in a godless State; and then the crafty Papist strikes in to gain a Profelite, and his Method often proves successful.

HENCE it is very credible, that to procure their End they maintain in this as well as other Countries, artful Emissaries, loose Wits and petulant Poets, to poison the People with irreligious Principles, to mock and expose the Scriptures, and all Things sacred, serious and divine, and by their vile Writings and loose Conversation, to spread Vice and Immorality, till by degrees many become impious in Principle, and then they are prepar'd to receive their Impressions and embrace their Doctrines.

SINCE Mr. Bayle up and down his Writings, and more plainly in this Book of Comets, suggests, that neither Natural or Reveal'd Religion has made the People who profess them more vertuous, than those who disbelieve both the one and the other; and therefore, that Vice and Immorality are not the Consequence of impious Principles, and that a Commonwealth of Atheists may probably be as morally Good as any other Society: I ask, whether Mr. Bayle himself was never the better

better or more vertuous for the Belief of a Deity and Reveal'd Religion? If he was, why should he imagine, that others might not receive the like Improvements in Moral Goodness from the same Belief? But if he was not, he cannot reasonably conclude, that because religious Maxims made no useful Impression upon his, that therefore they have no good Operation on the Minds of others, which by a better Disposition might be more receptive of it.

FOR my part I must acknowledge, that I have reap'd the most valuable Advantages from the Belief of Unwritten and Reveal'd Religion. I have been dispos'd by its instructive Light and powerful Influence, to aim at the Felicity of a Future State, and to entertain but an indifferent Esteem of Power, Riches, and Honour, the transient Possessions of this Life. I have often been aw'd and restrain'd by the Force of Divine Belief, from criminal Compliances with Temptation, and have been excited and encourag'd to the Practice of Vertue; tho I confess, with Dissatisfaction, it has been but in a low Measure. I have learn'd from Religion, to value the Favour of God more than that of Men, and to pursue
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rather the Consciouſness of a good Mind, than Popularity and Applause. I think my self oblig'd in Gratitude to the Supreme Being, and the Divine Founder of Christianity, to make this Profession: But how much greater Improvements in Piety and Vertue have I discern'd in many of my Friends and other excellent Persons, which were the Effects of their religious Principles? Whatever the bleſs'd Redeemer has been to others, who will not confide in his Instructions, I must look upon him as the great Physician of the Mind: By his Remedies, I have recover'd a degree of Moral Health, and am past doubt, that if I had pursu'd his Directions with more Diligence and Application, the Cure had been more perfect and conspicuous. Should a Physician be reproach'd for Unskilfulness by any, that never follow'd the Method or took the Remedies he prescrib'd? It is the highest Injustice to arraign Religion of want of Power and Influence to propagate Vertue, because many, who never observ'd its Precepts or submitted to its Rules, continue vicious and impure. If Mr. Bayle never received any Moral Advantages from his Belief, was that to be imputed to his System of Faith, which teaches and urges the uniform Practice of Vertue,

Vertue, and is sufficient for reforming the Manners of Men, if they will follow its Light and be guided by its Precepts?

THIS Author, by his spiteful Strokes and disingenuous Reflections, as well on Natural as Reveal'd Religion, as if they were impotent and had no prevailing Energy on the Minds of Men, so as to engage them in the Practice of Vertue and Piety, while he constantly insinuates, that Atheists, in Sobriety of Life, Rules of Honour and Performance of eminent Duties, equal at least the best of Societies, he makes Religion insignificant and contemptible : and does he not by this means affront God's Moral Government of Mankind, and represent his Laws as idle and useless? If his Government over reasonable Creatures is of no Effect to make them better; if his Threats of Punishment and Promises of Reward, tho assisted by his gracious Concurrence, do not make a People more vertuous than a Society of Atheists, who does not see that Divine Laws were instituted in vain, being incapable in any degree of attaining their End? And let impartial Men judge, if this be not a bold Attempt towards the dismissing of Providence from
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the Administration of human Affairs. Mr. *Bayle* rightly affirms, that one with better Reason may deny God's Existence, than represent him as a wicked Being; and is it not more agreeable to Reason, to renounce God's Moral Government of the World and all Divine Laws, than to affirm, that an omnipotent and wise Being does, as a sovereign Magistrate, interest himself in ruling Mankind for their Good, but by his Conduct shews himself unequal to the Task, and that his Providence and his Laws are of no Use to improve Mankind and promote the Interests of Piety and Vertue? Hence it is that Mr. *Bayle* sets up *Epicurus* and Mr. *Hobbes*, not only as Persons of great Learning and sober Life, but of exemplary Piety; hence he bestows his Encomiums upon the *Sadducees*, and in short, takes every Occasion to cast Dishonour and Disgrace on Natural and Reveal'd Religion: And is it not from a Principle of Impiety, that any Man can offer such an Indignity and Reproach to the Divine Being, as to affirm that the World has receiv'd no Moral Benefit from his Government of Mankind? Which it has not done, if a Community, that deny his Being, will practise all Moral Duties, as much as those who own his Existence and profess Obedience

to his Laws; whence it will follow, that either he did not design the Good and Happiness of Mankind, or that he wanted Power or Wisdom to accomplish his End; yet this is the evident Consequence of Mr. Bayle's Doctrine.

IN this Disputation against Mr. Bayle, I have been often oblig'd to repeat this Position, That Piety, Vertue, Honour, the Rectitude and Beauty of human Actions, are empty Sounds and chimerical Notions, when their essential Idea, which consists in their Conformity to some Divine Precept, is destroy'd.

As no solid Scheme of Philosophy can be established, whose Foundation is not laid in the Existence of a God, so no System of Theology or Morality can be fram'd, without the Supposition of Divine Laws; and I should be glad, if any Philosopher or Divine, if I err in this Opinion, would inform my Judgment, and demonstrate the contrary to be true. I have consider'd what has been alledg'd upon this Subject by great Writers, and what has been produc'd about the intrinsic essential Difference between Moral good and bad Actions, abstracting from their being enjoyn'd and forbidden by natural

tural or positive Laws, and in my Opinion it is all speculative Notion, fine Words and loose Assertions, without the Support of just Reasoning and solid Argument. When I am told of an intrinsic and essential Difference of Moral Actions resulting from the Nature of Things, that Expression sounds to me so obscure and unphilosophical, that I am not able to comprehend its meaning; What is the Nature of Things? Is it a sovereign Power, endow'd with Authority to make Laws for the Regulation of our Manners? If so, it can mean only Divine Providence, exercis'd in the Moral Government of the World, and constituting by its Commands the Duty of Mankind: But if by the Nature of Things, is meant the Qualities and Respects which Things have to one another, and their Relation to Man as beneficial or hurtful to him; then 'tis true, that he may discern their Convenience or Inconvenience to his well-being in a physical Sense, and by that may be excited to avoid one and pursue the other, which is but common to him with brute Animals; and when his Reason reflects that it is the Will, that is, the Law of the Divine Being, that for his Preservation and Happiness he should thus act, it now becomes his Duty as it is his Interest

Interest to do all Things that promote his Felicity; and if he follows this Dictate of Reason in Obedience to the Divine Injunction, his Actions will be morally Good, which were only in a physical Sense so before; but this I have more fully explain'd in the ESSAY upon the LAWS of NATURE. If there be any other meaning of the Nature of Things, in which these Persons assert there is an essential intrinsic Goodness or Turpitude, I should be glad to be made acquainted with it; but in both the Senses I have mention'd, and I cannot conceive what other can be given, it is plain, that the Morality of human Actions depends on our Obedience or Disobedience to Divine Commands.





SECTION III.

NOtwithstanding Mr. *Bayle*, who has introduc'd the Practice of Vertue into a suppos'd Commonwealth of Atheists, has engag'd that the Members of it, from the Instinct of Honour and Principle of Self-Preservation, shall be as eminent for the Performance of Moral Duties, as the most religious Societies, yet I believe I have in the preceding Section, demonstrated the Falseness and Impiety of this Position, and that it is most reasonable to conclude, that Vice and Immorality will flourish in such a State, and bearing down the weak Opposition of Shame and temporal Inconveniencies, will triumph over the faint and impotent Resistance of the glimmering Light of Natural Reason, unassisted by the Influence of Religion. Can any who contemplate the deprav'd Condition of human Nature, its deadness and indisposition to the Practice of Vertue, and its violent Inclination to criminal Satisfactions and corporeal Pleasure, believe that

in a Commonwealth of Atheists the Interests of Vertue and Probity will be as well pursu'd, as where a Deity is profess'd and worship'd, and our Obligations to divine Laws enforc'd with the annex'd Sanctions of eternal Punishments and Rewards?

Is it not infinitely more agreeable to the Dictates of Reason to believe, that in such an impious Society, Men should follow the unrestrain'd Impulse of degenerate Nature, and without Shame and Remorse, indulge their evil Passions and vicious Appetites? In such an universal Defection from religious Principles, the Families who before their Conversion to Impiety, were distinguish'd from the licentious World by their eminent Vertue and Sobriety of Life, and propagated Religion with Zeal among their Neighbours, by patronizing and rewarding the Professors of it, will now be ashamed of their pious Ancestors, deride their canting and superstitious Devotion, and talk of their own vertuous Education in Sport and Ridicule; and least their Change should be suspected as insincere, will out-goothers, as well in immoral Behaviour as in laughing at divine Revelation, turning Passages of sacred Scripture

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into Jest and Pleasantry, and exposing the Characters of all that should retain any Sense of Probity or Moral Obligations.

Would not then the Court of the Sovereign become the Haunt of ravening and insatiable Men of Prey, who could have no other End in view, if they acted in conformity to their Principles, than to accumulate Riches, get into the highest Posts of Power and Dignity, and advance their Relations and their Creatures, the Flatterers of their Greatness and the Ministers of their Vices, to honourable and gainful Places, how much soever disqualify'd and incapable of any difficult and important Trust, whilst they reject the Application of Men of Quality and Merit, who have dissipated their Fortunes and expos'd their Lives in the Service of their Prince and Country? The Men in Power would swell their Hoards and augment their Possessions, while by Fraud and Injustice, Rapine and Oppression, they fleec'd the Subject, and robb'd the Rich of their Substance, and the Poor of their Labour; and while they strove with the eagerness of Persons in Want and Misery to enlarge their immense Acquisitions, and derided all Men as Fools who thought they

they possess'd enough, they would, by the basest Arts, supplant and worm each other out of their Sovereign's Favour, and sacrifice with the vilest Ingratitude their Patrons, Benefactors, and the Party by which they rose, if they stood in the way of their Avarice and Ambition; and suppose a Man from the unextinguished Remains of Honour and Probity should sometimes act upon Principle, he would be mock'd and despis'd as a weak Person, that neither understood the World nor his Interest.

IN this irreligious State of Affairs the Women likewise, being equally deliver'd from the Causes of secret Misgivings and Remorse, and all Apprehensions of Guilt and Divine Displeasure, would soon have Reservedness and Modesty in Contempt, tho the most beautiful as well as natural Ornaments of their Sex; and all Reasons and Grounds of Shame being remov'd, would lay by the Mask, and with unblushing Confidence give the Reins to their inordinate Appetites. The Awe and Reverence of Conscience, Reputation and Honour being effac'd, what should restrain them, if they have a Mind to enjoy the Liberty which their Opinions allow, from the most licentious Behaviour

and detestable Prostitutions? They would spend their Time in supine Indolence, or the indefatigable Pursuits of criminal Pleasure, while they neglected their Domestic Affairs, and the necessary Care and Education of their Children. In the Intervals, which the Fury of Gaming should afford, Plays and Operas, Feasts and Balls, and all the Varieties of Riot and Luxury succeeding in their Turn to one another, would be the continued Entertainment of their Lives; and if a modest or civil Woman should be found, which can never be if the Principles of Atheism have their full Effect upon the Minds and Manners of all, she would be hooted as an Idiot, or pointed at as a Monster.

AND as this will be the Case with Persons of high Birth and plentiful Estates, so would their Example be imitated, not only by Gentlemen of lower Rank and easy in their Fortunes, but by all the Members of the impious Commonwealth, as far as their Abilities extend; for it is very certain, that an Atheist is a Libertine in Principle, as a Libertine is an Atheist in Practice; and therefore Corruption of Manners and the most enormous Vices must universally prevail in such a Community, should the
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Members of it act in congruity to their own establish'd Maxims; every Man, without Reluctance and Hesitation, might do whatever he pleas'd for his Profit or his Pleasure, and in cool Blood and with great Alacrity commit the most enormous Crimes and horrid Villanies: If they act otherwise, their Practice and Opinions must be opposite to each other.

AND indeed, so great is the Repugnancy between the Sentiments and Actions, the Principles and Pursuits of irreligious Men, that no two Things can be more contradictory in Nature, or inconsistent in their Operations, than an Atheist is with himself. He declares it is his settled Opinion, that there is no Eternal Omnipotent Mind, the self-existent Cause of all Beings, and the Fountain of all Motion in the Universe; that therefore there is no supream Governour of the World, who has made Laws to constitute the Duty of Man, or restrain the Liberty he has by Nature to act according to his Inclination; and hence Man is not an accountable Being, nor capable of contracting any Guilt, for where there is no Rule of Action, there can be no Disobedience. If the Atheist says, he has not an arbitrary and unlimited Power over his Actions,

Actions, since he acknowledges he is bound to observe the Laws of his Country, 'tis plain that Acknowledgment does not proceed from his Consciousness of any Moral Obligation to obey the Magistrate; for whence can he imagine any such Obligation can arise? If there be no Divine Legislator, the Civil Magistrate may make what Laws he pleases; but what shall infuse any moral binding Force into those Commands? 'Tis evident there is no Authority to animate those Precepts, that can affect the Mind, but the Atheist submits out of fear of Disgrace or Punishment, and owes all his Obedience to the Jail and the Gibbet.

THESE are the Maxims and the Creed of the Atheist; and if we compare them with the Actions of his Life, nothing will appear more absurd and inconsistent: For Instance, he is industrious even to Bigotry to proselyte others to his Opinions, which is very idle and unreasonable; for this is to act without an End, and to propagate Profaneness and Irreligion only for the sake of doing so: What can any Man propose to himself in becoming an Apostle of Atheism, a planter and spreader of Impiety? Suppose he should accomplish this Design, that he could

could reform the World from all Sense of Vertue, free Men from the Prejudices of Education, and extirpate from their Minds the Belief of a God; suppose he had convinc'd them that their Actions shall never be brought before any sovereign Tribunal, and that there is no future State of Retribution; what has he done, but introduc'd Confusion among Men, by setting them at Liberty from all Moral Obligations and Notions of Duty to each other? What has he achiev'd, but arm'd each Man against his Neighbour, and given to every one a Right to every thing he can seize, and has Power to defend?

THE Good this Anti-Evangelist has produc'd to his Disciples is, that he has elevated their Natures to the Dignity of brute Animals in this Life, and plac'd them in the comfortable View of a roaming after Death in loose Atomes thro' the infinite Void, or becoming, if collected, a Weed of the Field, or the Ingredients of a Pebble: Should the Atheist spare his Pains, and let his Neighbour continue unconverted, till he grew impenitent in Morality and obdurate in Religion, what harm can those Principles do him, while he entertains himself with agreeable Reflections on his Vertues here, and the
delight.

delightful Expectation of Bliss hereafter? Let it be supposed that these are meer imaginary Scenes of Pleasure, that have no Foundation to support them, yet still they are Pleasures, and as the Possessor says, very great ones; and since they cannot hurt or disquiet him in this Life, and at his Death his Being is extinguish'd, when he cannot be conscious of his Error, nor regret his Disappointment, 'tis invidious to endeavour to dispossess him of his Enjoyments. Whence it appears that the Atheist takes a great deal of Satisfaction away from the Minds of Men, and leaves nothing to recompence the Loss.

NOR is his Practice less absurd, while he takes great Care to enlighten others, and adorn their Minds by his Ideas of Religion, but denies those happy Instructions to his dearest Relations; while he labours to convert others, should he shew no Justice or Charity at home? Why is he so unnatural as to rob his Family of their Birth-right, and not acquaint them with that unbounded Power, which they all have over their own Actions, that there is no Distinction of Good or Evil, no Divine Law-giver, no Providence, no Judge, nor any Future State of Immortality; and therefore whatever Appetites and Passions they

they indulge, or whatever Actions they do, let them be ever so enormous or detestable in the Opinion of others, are in their own Nature innocent and inoffensive; that they may reflect upon them without Shame and Remorse, and have nothing to fear from the Magistrate, and the idle Censure of Persons infatuated with superstitious Principles, with the imaginary Idea of a Deity, and the groundless Phantom of a future Life; of which I have discours'd more at large in another Writing *.

THE Atheist contradicts his Principles, by owning that Virtue can exist without Religion: He recommends Justice, Friendship, Gratitude and Generosity, and applauds the Love of one's Country and Good-will to Mankind; and on the contrary condemns Injustice, Oppression, Fraud, breach of Faith, and Ingratitude. I have heard a profess'd Atheist in a Rage call a Man Villain, who indeed deserv'd that Name, but not from an Atheist, who must renounce his Principles before he can fix a Name of Reproach upon the worst of Men, none, according to his Scheme, being capable of Wickedness. I

* Preface to Creation.

have likewise been surpriz'd to hear a Man entirely irreligious, reproach another as immoral and unjust; I would fain know what Idea they form in their Minds of Immorality, who allow no Divine Law or Natural Obligations; for by this, as is very evident, all Foundations of Distinction between Good and Evil, Moral and Immoral, are utterly destroy'd.

THUS the Atheist in Speculation is the Reverse to one in Practice. This confesses a Deity in his Words, and denies him in his Life; the other confesses a Deity by his Actions, but denies him in his Words: The Practical Atheist is much worse than his Principles, and the Speculative much better; one takes a great deal of Liberty, which his Principles do not allow, and the other does much Good, which his Principles do not enjoyn: The Reason of it is, that no Man, as before observed, in this Life is perfectly wicked, as no Man is perfectly good; and the Atheist is not able, by his utmost Endeavours, so far to eradicate the Distinction of Good and Evil from his Mind, to extinguish the Light of Nature, and suppress the Dictates of Reason, as to acquire a Disposition capable of enjoying the Fruits of Atheistical Liberty in its full Latitude; and therefore,

fore, in despite of all his Notions that give him an unlimited Extent, he still retains some good Instinct, and does many Useful, and as to the Matter of them, Praise-worthy Actions.

THE Distrust and Terror, when alone by Night, and the timorous Apprehensions of Death, which have been remarkable in great Patrons and Promoters of Atheism, cannot with good Reason be accounted for from irreligious Maxims; no more can the sordid Avarice and Desire of immense Possessions, in pursuit of which, some great Leaders of the impious Sect deny themselves not only the Pleasures, but the Conveniencies of Life, unless they are procur'd by another's Cost. For these Men should rather draw this Conclusion from their Premises, Since Death will extinguish all Delights and Enjoyments for ever, let us improve the present Hour, let us eat and drink, for to Morrow we die; and this indeed is the Deduction which the greatest Part draw from their Principles, and act in Conformity to it.

THE vehement Desire after Esteem and Reputation of being well spoken of and applauded for their Learning, Penetration

tration and superior Wit, and what is yet more absurd for their Vertue too, of which by their Doctrines they are utterly incapable, confirms the Truth of what I have asserted.

BUT what more than all demonstrates the Atheist to be inconsistent with himself, is his solicitousness to extend his Fame beyond the Grave, and to be mention'd with Honour after Death. Let an Atheist ask himself whether he is contented to be transmitted to Posterity, under the Character of a senseless stupid Animal, a Man of no Honour or Probity, an infamous Lyar, a Traytor to his Prince, a Hater of his Country, and, in short, a consummate Villain : If he is not willing to be thus represented after Death, this Concern for his Fame and Credit, when his Nature is dissolv'd, and he, as he believes, shall be dispers'd in common Air, is by no means reconcileable to his irreligious Maxims.

NOR does he act less in Contradiction to his Opinions in the Care he takes about the Decency of his Interment, and a due Respect to be paid to his dead Body. I cannot think an Atheist would be unconcern'd, if he were assur'd, that after his
Death

Death his Body would be dragged naked thro the Streets, and then exposed to be eaten by Dogs, or lie rotting on a Dung-hil. *Mezentius* is introduc'd by *Virgil* into his Poem under the Character of an Atheist, a Contemner of the Gods, and a Derider of Religious Rites: When he was conquer'd by *Aeneas*, and lay on the Ground expecting the Stroke of Death, he thus entreats him: "If any Request may be granted to a vanquish'd Enemy, this only I ask, Suffer my Body to be buried: I am odious to my own Nation, that surround me, defend me from their Fury, and let me be laid in the same Sepulchre with my Son". Had *Virgil* form'd the Maxims and Opinions of an Atheist, and drawn the Manners accordingly, it had been a manifest Error to have made him so much concern'd about his dead Body, his decent Funeral, and his lying in the same Tomb with *Lausus*: But this judicious Writer copy'd the Original as it is, and not what in reason it should be; and therefore observing that irreligious Men were thus absurd and inconsistent with themselves, he drew an Atheist, as he found him in his Manners, contradictory to his own Tenets.

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BUT there is not a more conspicuous Instance of an Atheist's inconsistency with himself, than what appears in the famous *Roman Poet Lucretius*. This Writer, after with the most determin'd Assurance, he had excluded Divine Providence from having the least hand as well in the Creation and Contrivance, as in the Physical and Moral Government of the World, upon his Contemplation of the Vicissitude of human Affairs, the Revolutions of Commonwealths and Empires, and the Instability of the prosperous Condition of great Men, is surpriz'd into the acknowledgment of the Providence that before he so boldly had deny'd, which he expresses in the following Lines *.

*When furious Winds along the Ocean sweep,
And drive some Fleet's Commander o'er the Deep,
With numerous Troops and Stores of War abroad,
Are not the Gods in his Affright implor'd,
To sooth the Winds, that Peace may be restor'd?*

* Summa etiam quom vis violenti per mare venti,
Induperatorem classis super æquora verrit
Cum validis pariter legionibus, atque Elephantis:
Non divum pacem votis adit, ac prece quæsit
Ventorum pauidus paces, animasque secundas?
Ne quicquam, quoniam violento turbine sæpe
Conreptus, nihilo fertur minus ad vada leti:
Usqueadèdò res humanas Vis Abdita quædam
Obterit, & pulchros fasceis, frænasque secureis
Proculcare, ac ludibrio sibi habere videtur.

Lucret. lib. 5.

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*In vain; for oft by the fierce Whirlwind's Breath
He's caught and carried to the Gulphs of Death :
Some Power occult does thus the Great confound,
Reverse their Fate, and trample on the Ground
The Consul's Axes and the Crowns of Kings,
And Frolick seems to sport with human Things.*

IF Mr. Bayle's Observation on the four last Lines is just, then *Lucretius* by his *Vis abita*, or occult Power, must assert a secret Divine Providence ; but perhaps he is in that place Ironical, as he seems to be in the preceding.



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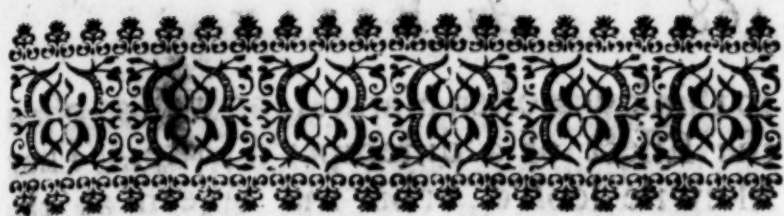
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IT was the Opinion of many among the Ancients, who from a curious and inquisitive Genius, contemplated and examin'd the Works of Nature, that the Spleen was a noxious and prejudicial, or at least a superfluous Part, as being in their Opinion of no use in the animal Oeconomy. Those, who condemn'd it as hurtful, were induc'd to it from the Observation of its frequent swelling and invading the Territories of other principal Bowels; which distension they seem'd

to think was often Natural, as well as often the Effect of a distemper'd State. They likewise look'd upon the Spleen as the Cause of intemperate and dissolute Laughter, which (a) *Pliny*, (b) *Serenus Sammonicus*, (c) *Calius Rhodiginus*, and others attest. (d) *From the Spleen produces Laughter, from the Gall Anger, from the Heart Wisdom, and from the Liver Love.* And the Reason assign'd for this Opinion is, that this Bowel, by separating from the Mass of Blood its dark and dreggy Parts, makes it splendid, pure and active; whence, say they, Alacrity, Gayety of Humour, and a constant Disposition to laugh, naturally arise.

BESIDES, they accus'd it as the Sink of heavy and melancholy Humours, and a great Enemy to Race-Horses, by clogging their Sinews and abating the Celery of their Motion (e). This *Pliny* affirms, and therefore says, that the Owners

(a) Sunt qui putant intemperantiam risus constare Lienis magnitudine. *Plin. lib. 1. c. 37.*

(b) *Sammonicus, c. 24.*

(c) *Antiq. Lect. lib. 4. c. 18.*

(d) *Splene ridemus, felle irascimur, corde sapimus & jecore amamus. Ibid. lib. 2.*

Splen ridere facit, cogit amare Jecur.

(e) *Sammonicus, ubi supra.*

burnt the Spleen of their Coursers to give them greater Speed ; which * *Hoffman* says, was a Practice among the Jews, as appears from what is spoken in the *Germana*, of the Horses and Horsemen which *Adonijah* had prepar'd to run before him. These hurtful Qualities were also charg'd upon the Spleen in Men, as appears from (f) *Pliny*, whose Assertion is confirm'd by (g) *Plautus*.

HENCE it was that they us'd various Medicines to be taken inwardly, which, they believ'd, by degrees would waste and consume this exuberant and detrimental Part ; for sometimes they endeavour'd to destroy it by an actual Caustery, which was executed in this manner, as (b) *Paulus Aegineta* relates ; They rais'd up the Skin with a Hook, and then with a long red-hot Iron pierc'd it through, and with the same Wound burnt the Spleen underneath, and sometimes they

* Hoffman in voce Splen.

(f) Ubi supra.

(g) Genna hunc cursorem deserunt, Perii seditionem facit Lien, occupat præcordia Perii, animam nequeo vertere. *Plaut.* in Mercator.

Accrescit Labor jam quasi Zona liene cinctus ambulo. *Id.* in Curculione.

(b) Lib. 6. c. 48.

open'd the Side, and cut it entirely from the Body; and this kind of Castration is mention'd by *Pliny* and *Sammonicus*, who speaking of the Spleen has this Passage,

* *Hence silly Laughter flows,
But if cut out, that Passion decent grows.*

This he does not affirm from his own Knowledge, but says it was the common Opinion.

Thus as the *Stoick* Philosophers reproach'd the Passions as the Blemishes and Distempers of the Mind, that perverted its Faculties and disturb'd its Operations, so these Naturalists look'd up on the Spleen as a useless Production or rather a hurtful Error of Nature; and as the first strove to suppress and eradicate the one, so the last labour'd to get rid of the other.

THOSE of the Ancients, who ascrib'd any Usefulness or final Cause to this Part, from the Observation of its Colour and

* ---Tumidus nocest, & risum addit ineptum
Dicitur exsectus faciles auferre cachimos.
Serenus Sammonicus, ubi supra.

Magnitude, as well as its soft and loose Contexture, concluded that it was design'd to attract and drink up, like a Sponge, the gross and adust Impurities of the Blood; which being thus purg'd and refin'd, might be prepar'd for the Service of the Liver, and appear in that Receptacle pure, bright and sprightly; and this was the Opinion of *Plato*. *Aristotle*, who declares, that he thought the Spleen only accidentally necessary, assigns to it the low Province of drawing to it self the dark and coarse Vapours that arise from the Bladder and Intestines, to give them a greater degree of Concoction; so unskilful was this Philosopher in Anatomy, and so unacquainted with the Oeconomy of Animal Nature.

THE modern Physicians and Anatomists, reflecting that the Spleen is constantly found to be an integral Part in every Individual among Animals of the most perfect Species, and that Nature makes nothing impertinent and in vain, and considering likewise that the minutest Gland, the least Vessel and the smallest Fibre of a Nerve or Muscle, are design'd for some valuable Purpose, could not think that the Spleen, a Bowel of such Amplitude, Contrivance and Scituation, which
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takes up so much Room, and makes so considerable a Figure in the Composition of the Body, was a wanton and useless Production; but that on the contrary, it must be destin'd to some important Service.

VARIOUS are the Opinions of Philosophers and Physicians, about the Province assign'd by Nature to this Bowel, so remarkable for its Magnitude and Structure, as well as its Equipage of Veins, Arteries and Nerves, with which it is abundantly furnish'd; they compar'd it with the other large Bowels and bigger Glands, and while they observ'd that these all were Strainers, form'd for the beneficial Design of purifying and refining the Blood from gross and noxious Mixtures; for instance, the Kidneys to separate and discharge the superfluous watry Parts, the Liver the immoderate Choler, the Lungs the redundant Phlegm, and the large Glands their particular hurtful or excessive Humours; they were induc'd to believe that a Province of the like Nature must be appointed for so eminent a Part of the Animal as the Spleen: And upon their Contemplation of its unlively and livid Aspect, while it is entire, and the blackish and heavy Liquor which appears

appears in it upon Dissection, they were tempted to appropriate to it the Task of dividing from the Mass of the Blood, the melancholy recrementitious Juices. But since no secretory Vessels, nor common Receptacle for such Humours, nor any Channels to convey them away, could ever, by the strictest Enquiry, be discover'd in the Spleen, as they are in all the eminent Strainers of the Body, and which could not have escap'd Observation in so large a Part, this Hypothesis wants a sufficient Foundation to support it; for if there be no Out-let to carry off the Liquors suppos'd to be constantly separated by this Bowel, it must by swelling to an immense Degree, become disproportion'd and destructive of the Animal Oeconomy. Others appoint to the Spleen no other vital Service, than to cherish the Stomach with the warm and comfortable Application of its Substance to that Side, on which it is incumbent; by which means, say they, the Stomach being constantly refresh'd and invigorated, its digestive Power is assisted and preserv'd. But if this be its whole Business, in my Opinion it is no great Post of Honour, nor a Task worthy of so conspicuous and distinguish'd a Bowel as the Spleen. And this Conjecture is easily over-

over-rul'd, when we consider, that after an Animal is castrated of this Part, the Stomach not only retains its concoctive Faculty in as great Perfection as before, but grows more hungry and voracious, which by Experience evidently appears *.

THE celebrated Dr. *Willis* has form'd the following Hypothesis concerning the Use of this Part. He supposes that the Blood which is carry'd by the Arterial Ducts into the Spleen, deposits there by Percolation its thicker and more pondrous Parts, which thus disunited from the Mass, and lying for a while undisturb'd out of the Road of Circulation, contracts such an Acidity or austere Nature, that it becomes a Leaven like that of a Portion of Paste, which being preserv'd till it acquires a sour Quality, is capable of fermenting a large Mass of Dough. This Leaven thus prepar'd in the Spleen, as our ingenious Author supposes, being re-convey'd to the Blood by the Veins, and to the Animal Spirits by the Nerves, agitates and purifies the one, and stimulates, refines, and exalts the others to such a degree, as the Animal Faculties demand

* Malpighius de Litene. Dr. Purrell, in his Book of the Cholick.

for their just and regular Operations, without which, he imagines, they would be languid and defective in their Functions; and from the Irregularity, that is, the too great proportion of Austerity that often happens, as he supposes, to this Ferment in the Spleen, he derives the Rise of Hypochondriacal Affections, while he endeavours to account for all their various Symptoms in the various Parts of the Body from the different Modifications of this Leaven, which in a different but still an excessive measure, agitates, impels and disturbs the Spirits in their Motions.

THIS may be reckon'd an ingenious Hypothesis and finely imagin'd, but since the Author has not shewn any peculiar Vessels by which these heavy and melancholy Humours are separated from the Blood, nor any common Cistern where they shall be lodg'd after their Separation, nor any Canals by which they shall be reconvey'd to the Blood and Nerves, but leaves them in the strait Vacuities and Interstices of the Substance of the Spleen, which must be distended to a vast Size, if as a Strainer it receives a constant and uninterrupted Affluence of Humours, and has no way to empty it
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self and unload its Burden ; his Position seems rather a Romantick Speculation without a Foundation in Nature, than the Production of an acute and reasoning Philosopher.

OTHER Anatomists assign another use to the Spleen, who suppose it was form'd by Nature to arrest the Motion of the Blood and moderate its Velocity, that it may not rush into the Liver with too impetuous a Current, and suppose that this facilitates the Separation of the Bile in the Liver.

IN a Point of such an abstruse Nature my own Conjecture is, that the Spleen is form'd, tho not only, yet principally, for some remote yet considerable Office by which it promotes the propagation of the Species. The reason that induces me to entertain this Opinion is, that it plainly appears this eminent Bowel is unnecessary for the Conservation of the Individual ; for it is certain by undeniable Experience, that it may be taken out from the Animal without any visible Detriment, and is so far from being absolutely useful to the Existence of the Individual, that without it that Individual not only continues in Being, but in Health and Vigour, and

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as far as can be observ'd, does not feel the want of it. Now it cannot be imagin'd, that a Bowel of such distinction in the Body, of such a Magnitude, such an artful Composition, and endow'd with such numerous Vessels, should have no Concern in the Preservation of the Animal, if it were design'd for that purpose: and therefore since it must be allow'd to be form'd for some purpose, what other End can be assign'd, than that of the Continuation of the Species? We observe, that the other Parts of the Animal, which are made for the Propagation of the Kind, may be remov'd entirely without destroying the Being or Health of the Individual, as being destin'd for another End, and therefore little interested in the Support of its Existence; whence it is reasonable to conclude, that when a considerable integral Part of the Body, such as the Spleen is, may be entirely spar'd, the Animal receiving little or no Damage by the removal of it, that Part must be intended for some other use; and what other can be suggested but the multiplying of Individuals?

THE Spleen therefore, by a Parity of Reason, may be justly suppos'd to be
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framed for the same purpose, as the other Parts design'd for the continuance of the Species. How this Office is perform'd by the Spleen, is not easy to explain, nor to answer the Difficulties that may be started upon this Subject. Many Mysteries continue in Nature that elude the Sagacity of curious Enquirers, to humble the Pride of learned Philosophers. Man is a vain Animal, and would be too apt to triumph, to boast of his Conquests, and neglect to admire the supream Cause of Things, should all the wonderful Scheme of Nature be laid open to his View, and no Secret escape his Enquiries. Besides, the Divine Being takes delight to honour himself by different Persons, and in different Times and Nations. He lets Mankind, by degrees, into the Knowledge of his Works, and future Ages may probably excel this in their intellectual Improvements and Discoveries, as this surpasses the ancient Ages in the Infancy of Science, and the first Dawning of Philosophy: And as new Acquisitions are reserv'd for new Men, so 'tis probable that some sagacious Anatomists may arise in future Ages, who may unfold this Difficulty. But from what I have urg'd it must be concluded, that either this which I have asserted is the proper Office of the Spleen,

Spleen, or that it can have none of any Consideration answerable to its Size and Structure: for since it can be remov'd with little or no Damage, it is, as to particular Animals, almost useless and insignificant, like the Parts contriv'd for the Production of Individuals. But notwithstanding this Subject is so intricate and abstruse, I will attempt to ease our Conceptions, by opening the way by which the Spleen performs the Office before-nam'd.

SINCE it appears by uncontested Experience, that the Animal may survive the Separation of the Spleen from his Body without any sensible Detriment; which is a plain Demonstration, that it is insignificant to the Conservation, and unemploy'd in any considerable Service of the Individual; what Conclusion can be infer'd with more certainty than this, that it must be of some important Use for the Continuation of the Species? For should it be affirm'd, that it is neither beneficial to the one or the other, then it being impossible that it should be useful any other way, this gross Absurdity must follow, that it was form'd for no purpose, and so is an idle and impertinent Production of Nature. I cannot see

how the Force of this Argument can be evaded; and therefore I conclude, that this Bowel was contriv'd for the sake of the Species, as before asserted. If it be ask'd, and nothing is more natural than to make that Enquiry, which way this Bowel contributes to the Conservation of the Kind? I answer; It is probable that it performs this Office, by obstructing the Stream of the Blood, and moderating the Rapidity of its Motion, which otherwise might rush into the Parts subservient to Procreation with too great violence and abundance, and by that means communicate to them, by the proper Strainers, a greater measure of prolifick Fluids, than the regular Oeconomy of Nature demands. Nor is this Hypothesis in the least shaken by saying, that the Current of Blood issuing from the Spleen, is at a great Distance from the Repositories of those Fluids; for if the *Remora*, that checks the immoderate Celerity of the Blood, is ever so far off, the Effect is the same as if it were fix'd much nearer to those Receptacles, that is, it would equally abate the Velocity of its Motion before it flow'd into those Parts, in the same manner as a Dam at a Mile's distance will as much retard the Stream of a small Rivulet, and make it flow into a Meadow with

with the like Quantity of Motion, as if it were fix'd but twenty Foot before its Entrance.

Now that the Spleen is form'd by Nature to bridle and reduce the Rapidity of the Blood, will appear evident, if we compare the small Cavity of the Artery, which conveys the Blood, with the Amplitude of this Bowel into which it is convey'd, the Dimension of the first is exceeded by that of the last about Eighty times, notwithstanding an Allowance be made for the solid Parts of it, by as just a Calculation as can be settled. For the variety of the Diameter of the one and the other is so great in different Individuals, that an exact Proportion is difficult to be fix'd. If then the Diameter of the arterial Inlet is surpass'd Eighty times by that of the Spleen, then the Circulation of the Blood through this Bowel must be Eighty times slower than it was at its Entrance, which is plain, by the Laws of *Hydrostaticks*. 'Tis true, that when it leaves the Spleen it recovers much of its former Celerity, but still it enters the Liver Eight times slower than when it first flow'd into the Spleen. These Observations were communicated to me by the eminent Anatomist and

skillful Surgeon, Mr. *Cheselden*. By this then it is clear, that the Duty of this Bowel is to diminish the Quantity of Motion in the Blood, and restrain its Velocity, which otherwise would be hurtful to the Animal Government; and since this cannot be in respect of the Individual, as above has been fully prov'd, it must relate to the Species; and then what can be more reasonable to suppose than this, that should not the Blood be thus controul'd and retarded in its Current, it would rush in greater abundance to the Parts destin'd for Procreation, than the intention of Nature requires. This Hypothesis is supported by the Observations of the learned Dr. *Purcell*, who assures his Reader, in his Treatise of the Cholick, that he found that Dogs, after the Exsection of the Spleen, were more salacious and prone to Venery than before. And if this is allow'd, then this Cause among many others may be assign'd, why some human Animals have a chaste Complexion, and others are defective in their Instincts of this Nature; for supposing that the Artery that distributes the Blood is much smaller, or, that the Spleen that receives it is much wider, than in the ordinary formation of those Parts, it will follow, that the Progress
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of the Blood will be too much oppos'd and arrested; by which means the Parts destin'd to Procreation will be defrauded of the ordinary Supplies requir'd in a just and regular Constitution; and we shall be apt to favour this Opinion, when we reflect, that the Remedies administer'd in such Cases, are of a generous, active, and stimulating Nature, which by agitating and impelling the Blood, promote the Swiftneſs of its Motion. On the contrary, if we ſuppoſe that the fore-mention'd Inlet is much larger and the Spleen of leſs Dimension than uſual, which Variety may often happen, then the Blood for want of a juſt *Remora*, will ruſh forward with too impetuous a Current, and by that means depoſit an immoderate proliſtick Store in its proper Receptacles. And this Remark may furniſh us with one Reaſon, why ſome particular Perſons are Incontinent and Lascivious by their Conſtitution.

I have ſuggeſted theſe probable Conjectures, concerning the way how the Spleen may promote the End which I have aſſign'd to it, and which it is not unlikely may be confirm'd by future Experiments. But ſhould theſe Notions be rejected either as not reaſonable or ſolid

in Theory, or not sufficiently back'd and strengthen'd by ocular Observations, this at least I may insist upon, that the Bowel of which we are discoursing, is either appointed for the continuance of the Species, as above asserted, or that it was contriv'd for no purpose at all, or at least for none of any Importance in proportion to its Size and Structure.



Of Hypochondriacal and Hysterick Affections, whether they arise from the Spleen?

IT was the Opinion of the Ancients, that Hypochondriacal Passions were owing to cloudy Fumes and melancholy Vapours elevated from the Spleen to the Head, which, they imagin'd, infected the Brain and disturb'd the Operations of the Animal Spirits, interrupted their peaceful State, and impell'd them into irregular and convulsive Motions; and in the same manner they accounted for Hysterick Symptoms, which they ascrib'd to impetuous and disorderly Vapours that ascended from the Womb, and produc'd various Passions, involuntary Agitations of the Limbs,

Limbs, Suffocations and Tremblings of Heart, of which more hereafter.

THESE learned Men believ'd that the Spleen, when distemper'd, causes Tumults and Insurrections in the Animal Commonwealth, and with Uproar and Sedition, troubles and embroils all the vital Provinces of the Soul; hence in *Plautus*, *Lineosum cor habeo*, I have a disturb'd or distracted Heart.

THE learned Dr. *Willis*, before-mention'd, derives likewise the Origin of Hypochondriacal Distempers from the Spleen, but accounts for their Rise another way. He supposes that all the Symptoms of that Disease arise from an inordinate Sourness and Austerity, contracted by a Leaven which he places in this Bowel for an important Service of Nature, that is, to ferment and ennoble the Blood, to stimulate and exalt the Spirits, and augment their Purity, Brightness and Velocity; for when, says he, it happens that the Ferment that inhabits the Spleen acquires an excessive Acidity, as soon as the Particles of it mingle with the Blood and adhere to the Animal Spirits, these too four Companions over-agitate the first and urge the last, together with the nervous Juices,
with

with too great Violence and Impetuosity ; and by the Conjunction of the Blood and nervous Liquors in this distemper'd State, he supposes, that the Spirits are as it were fir'd, and like Trains of Gunpowder, rarify'd and driven into violent Explosions,

BUT upon a due Examination, I imagine, the Spleen will be clear'd as well from the Accusations of the Ancients, as the injurious Imputation of the Moderns. It is my Opinion, that this Bowel cannot be charg'd with the Guilt before-mention'd, for these Reasons: First, there is no Foundation in Nature to uphold their Supposition, that melancholy Steams and dark Fumes are still mounting, as if it were from a hot reeking Vessel, from the Spleen to the Brain. This is a coarse and unphilosophical Conception ; for by what Passages and Canals shall these Fumes be elevated to the Brain ? Are any Conveyances appropriated to this Use ? But if those Vapours return to the Veins and Nerves, 'tis evident they must mingle and incorporate with the Blood and nervous Juices ; and then, while involv'd and complicated, they circulate together, how can we conceive any Reeks and Exhalations separated and arising from them ?
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Now because the Production of such Steams, and the Conveyance of them through proper Ducts to the Head, are impracticable and inconsistent with the Nature of Things, I reject this Hypothesis as ill imagin'd.

THE main Reason which they alledge for their Opinion is, that when a Hypochondriacal Paroxysm prevails, and like a violent Tempest agitates the Blood, and engages the Spirits in various Passions and Disorders, which now most justly are call'd Perturbations, the Spleen is much afflicted, swells to a painful Dimension, and encroaches upon the Districts of the neighbouring Parts. But this can be no solid Foundation to support their Hypothesis, for other principal Parts are affected by Hypochondriacal Paroxysms, as well as the Spleen, and much more; the Stomack, its Neighbour, extremely suffers by this Distemper, which causes there a redundant Portion of acid and austere Juices, black adust Choler, Indigestion, frequent Vomitings, and flatulent, sour and bitter Eructions; whence it is frequently distended with tormenting Winds, that struggling for vent, like Vapours confin'd in subterraneous Caverns, shake with violence the whole Fabrick.

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NOR does this Disease produce less Disturbance in the Brain than in the Stomack, where it often attacks with Fury the Residence and chief Fortresses of the Mind, drives the Spirits into great Disorder and Confusion, and turns the intellectual World upside down: The Mind is fill'd with dark Images and Scenes of Horror and Distress, with Diffidence, Suspicion, Inconstancy, Fluctuation, and sad and melancholy Reflections, which however have no Foundation but in the perverted Temper of the Animal Faculties, besides many other Symptoms which afterwards will be enumerated.

NOR is the Heart in a less conspicuous manner afflicted by this Disease than the Stomack and Brain, where it causes vehement Emotions, Tremblings, Palpitations, and irregular Pulsations, which are often attended with short and difficult Breathing, while the disorder'd Muscles of the Breast are unable to perform their Duty, by dilating and contracting it in a sedate and regular Succession.

HENCE it will appear that the Spleen, from its being much disturb'd by Hypochondriacal Passions, is not more accountable for the Production of that Distemper than

than the Heart, the Brain, the Stomack or the Breast, all which are as great Sufferers by its noxious Power as the Spleen; and in particular, the Stomack is afflicted by it in so eminent a Manner, that the ingenious Dr. *Highmore* was induc'd to believe that this dark Distemper deriv'd its Origin from that Part of the Body.

REJECTING therefore these Opinions, I must declare, that in my Judgment, what we commonly call the Spleen is a Distemper belonging to the whole System of the Animal Spirits, and has its Rise immediately from them; and upon this Hypothesis it will not be hard to account for the various Appearances and surprizing Symptoms arising from this mysterious Disease; and in order to this I will lay open in short, the Nature, Constitution and the Duties of these Spirits, and then consider the various Symptoms of Hypochondriacal Affections, whence I imagine my Assertion will become evident and uncontestable.

THE Animal Spirits, which are the first Agents employ'd in the Formation of the *Fetus*, being awaken'd and set in Motion thro the Brain by a due genial Heat, expand themselves, and by their
reciprocal

reciprocal Motions, excavate and extend the Arteries and Veins, unfold and amplify the entangled Limbs, diffuse the Membranes, and, in short, discharge all the Offices of their plastick Province, till the integral Parts are finish'd, and the Animal becomes compleat : And then they are the immediate Ministers of the Soul in all her various Operations ; they are necessary to her in this State of Existence, while she exercises her superior Intellectual Faculties, being her immediate Instruments in Cogitation, Reasoning, Invention and Fancy, as well as in sensitive Perception and local Motion ; by their Figurations and the various Modifications of their Activity, they agitate and work the Heart in various Ways, whence they impart to it pleasing or painful Passions, and produce all the diversity of Motions which are found there. As a great Part of the Animal Spirits inhabiting the Brain, make their Excursions thro the secret Roads of the Nerves, by the impulse of the Will, to move a particular Member, or the whole Body ; so others by a spontaneous and involuntary Motion, from an Instinct of Nature, descend thro other Passages to all the nobler, as well as the less considerable Parts of the Body, where they assist in the Animal Oeconomy, by preserving the
Motion

Motion of the Heart, the reciprocal Contraction and Dilatation of the Breast, the digestive Faculty of the Stomack, and for other peculiar Offices in other Parts, upon which depend the Nourishment, Vigour and Duration of the Individual. Thus have I given a short View of the Nature and Vital Offices of the Animal Spirits, and will now enumerate the Symptoms, which arise from the Distemper vulgarly call'd *the Spleen*.

This Distemper, which is likewise call'd Hypochondriacal, from the *Hypocondrias*, which are the Regions on each side where the Spleen and Liver are situated, and which are often painfully distended, especially that in which the first is lodg'd, during a Fit or Paroxysm of this Disease, produces in the Stomack a great Variety of Complaints, deprav'd Appetite, and Inability of Digestion, whence proceed frequent Nauseousness, noxious Crudities, adult Choler, painful Heart-burnings, and a frequent Disposition to Vomiting, and sometimes too great Eagerness to eat, and after Eating Uneasiness and Oppression.

THIS Distemper causes a great Diversity in the Disposition of the Minds of those

those who are afflicted with it: Sometimes they express great Alacrity and Pleasantry of Temper, and by their agreeable Humour and surprizing Starts of Imagination are entertaining in Conversation, yet weary of attending to any thing long, by a sudden absence of Mind they forget themselves, and seem to withdraw from the Company, to which however they soon return, and resume their Part of the Discourse, when the odd Fit is over. At other Times they are dejected and cloudy; and now none but dark Images, desponding Thoughts and melancholy Scenes employ their Brain; sometimes they are bolder than Men, and soon after more timorous than Women; this Day in a lively active Temper, they are firm, enterprizing and resolute to undertake some great and worthy Design, which they have newly form'd; the next, when their Spirits are reduc'd and their fine Flame is spent, they reverse their Opinions, delay their Attempt, and either continue suspended, or wholly lay aside the Execution of their Project. Their Minds are perpetually wavering and undetermined by the different Appearance of their Ideas from the different Disposition of the Spirits, that never long represent them alike to their
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Imagination, whence they always vary and disagree with themselves, and continually spend their Hours in forming Schemes of Life, which however they seldom thoroughly pursue, and are always exercis'd in making and breaking new Resolutions. From this capricious Levity and Fickleness of Mind, they express no equality or uniform Appearance in their Demeanor or Pursuits, but are full of Starts and Incoherencies, and often repugnant and contradictory to themselves; and by this Mutability and unsteadiness of Temper, where this Disease is much predominant, they destroy the Regularity and beautiful Series observ'd in the Actions of wise and prudent Men; whence arise many dishonourable Breaks and Blemishes in Life, which in more sedate Intervals they reflect upon with Shame and Regret.

THE Symptoms of this Distemper in the Head are, Dimness of Sight, black Spots and Nets dancing in the Air before the Eye, ringing in the Ears, Swimmings, Giddiness and vertiginous Eddies; besides sudden Eruptions and Flashes, like those of kindled Powder, as it were exploded and darting through the Brain. Sometimes the Imagination is over-heated by

too great an Expansion of the Spirits, whence they become bright, of great Celerity, and almost rarify'd to a State of Lunacy; and sometimes by a sudden Change, they are dissipated and depress'd, whence the Faculties of the Mind are ill serv'd by their torpid and unactive Ministers.

HYPochondriacal Persons are frequently restless and unquiet, full of Anxiety, Diffidence and Suspicion, and by Turns obstinately Wakeful or liable to Drowsiness and immoderate Sleep; and by the uneasy Vicissitude of their Temper and swift Change of Taste, they soon grow weary of the same Satisfactions, are unsteady in Love and Friendship, and always engag'd in the Pursuit of new Objects.

VARIOUS Disorders in the Heart arise from this Distemper, whence it sometimes springs against the Breast with emicant Vigor and impetuous Vibrations, as if impatient of Confinement, it would break through the Fences that restrain it; and sometimes its Motions are so faint and languishing, that it seems cast down from its Seat, and depress'd into an inferior Station.

IN Persons thus affected, if any Phantasm strikes upon the Imagination with Vehemence, if any Incident of Importance, or any Messenger of ill News surprize them, the Spirits in the Brain being of a volatile Nature and easily dispers'd, are agitated with such Violence, that they rush from thence through the nervous Passages, in Disorder and Precipitation; of which some by a convulsive Grasp, contract the great Artery called *Aorta*, and by that disturb and interrupt the Current of the Blood; and others entring the Heart in Confusion, cause variety of Perturbations, Trembling, Palpitation, violent Leapings, and a swift, intermitting and irregular Pulsation, by which it receives and projects the circulating Blood with great inequality.

IN Paroxysms of this Distemper, the Person feels such a Hurry and Tumult of the Spirits, and such a Confusion of Ideas in his Head, such short, broken and laborious Breathing, such Strife and Emotions in the Heart, and such an inquietude and sinking in the whole Animal Nature, that he seems to himself to be entring upon the Agonies of Death; and tho he has suffer'd a hundred times the same Distress, yet still he thinks that the

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last will be Fatal. Under this Apprehension of imminent Death, which returns with the Fits of the Disease, the unhappy Person dies daily, and perhaps suffers more in the Expectation of the fatal Stroke in every such Agony, than those who died but once, and now lie buried in the Grave: And his Condition is the more deplorable, because, while he eats, drinks, and looks Healthful, like other Men, he becomes rather the Object of Raillery and Reproach, than of Tendernefs and Compassion.

IN the Appendages to the Stomack and the inferior Belly, this Distemper often shows it self in cholical Pains, tumultuous and noisy Agitations and Convulsions of the Entrails, in the Disturbance it gives to the Peristaltick Motion, and often by the Paralytical Relaxation of the Fibres of the Intestines, whence their native Warmth, Power of Retention and protrusive Faculty, receive great Prejudice. In the Habit of the Body it appears in the shaking or trepidation of the Limbs and erratick Pains, in the leaping of the Tendons, convulsive Twitches of the Muscles, a frequent unaccountable Lassitude, and a temporary Indisposition to move, not from the Extinction of the Spirits

Spirits, but from the suspension of their Activity. If the nature of these Symptoms, at least of the greatest Part, is attentively consider'd, it will be easy to see that they chiefly and immediately arise from the Irregularity and Confusion of the Spirits, whence the Animal Oeconomy is interrupted and disturb'd.

AND this will farther appear from the general Observation, that Hypochondriacal Persons, if their Spirits are not overheated and agitated to the highest Degree, are endow'd with quicker Apprehension, acuter Sense, and greater Vivacity of Imagination than other Men. The celebrated Dr. *Willis*, in accounting for this, says, That in these Persons the Spirits are animated and sublim'd to an eminent State of Purity, by the Ferments of the Spleen exalted to a proper Measure of Acidity, and communicated to the Nerves inserted in that Bowel: This, tho a precarious Assertion and without Proof, shows however, that the Animal Spirits are the original Subject of Hypochondriacal Affections. Nor is the Case otherwise with the Female Sex, who often derive their superior Wit, good Sense, and sprightly Imagination, from the activity and fineness of their Spirits, rais'd and stimulated

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by

by Hyfterick Ferments, commonly call'd
Vapours.

My Position will be farther supported, if the Method of Cure, which has been found by the Experience of Physicians to be most successful in this Distemper, is consider'd. Those Remedies which are most efficacious in soothing the Fury, appeasing the immoderate Heat, and reducing the excessive Velocity of the Spirits, by which they suppress the Seditions, Tumults and Insurrections that embroil the Animal Government, and introduce a peaceful Calm and a State of Tranquility, are either pacifick, which immediately compose the Conflicts of the Spirits, restrain their irregular Excursions and moderate their Celerity, or such as impart such stability, firmness, and consistency to them, as may enable them to perform their reciprocal Motions and vital Functions in a steady Course, without being obnoxious to inordinate Impressions from every surprizing Object, and vehement Hurries and explosive Dissipation. Of the first sort are *Diacodiate* Medicines, which by creating Quiet effect a Cure, where the Distemper is only Inquietude, as it often happens in Disorders of the Nerves; or else *Chalybeat* Remedies, prepar'd

par'd by Art or infus'd by Nature into Mineral Waters; tho in many difficult Cases that healing Metal administer'd without the Preparations of the Chymist proves most effectual.

BUT my Intention not being to treat this Subject, as a Physician, but an Enquirer after natural Science, I shall forbear to pursue it farther, when I have added, that since it is evident that *Hypochondriacal* and *Hysterick Affections* arise from the perverted Nature and Constitution of the Animal Spirits, it is in vain to attempt their Cure by copious and repeated Evacuations, as if the Removal of pretended ill Humours would remove the Disease, which only weaken the Nerves and waste the Spirits; for this is to aggravate and not appease the Distemper, which does not so often proceed from a Mass or Collection of noxious Humours, as from the too volatile and fine, but weak and dissipable Contexture of the Animal System: The Truth is, this Hypochondriacal Disposition of Spirits seems to be interwoven in the original Constitution of the Individual, tho afterward improv'd and augmented by adust Choler and too austere Ferments lodg'd in any Parts of the Body as well as in the

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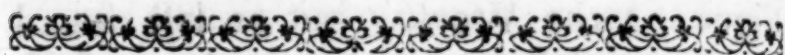
Spleen, which however are often the Effect and not the Causes of this Distemper of the Spirits, that in this State are defective in digesting Foods, as well as unequal to their other Functions; whence various Crudities and hurtful Juices inevitably proceed; and tho the Cure of these Distempers does not consist, as said before, in strong and frequent Evacuations, yet will the Patient reap a considerable Advantage from the warmer Medicines that moderately discharge the irregular Humours, which oppose and hinder the Operation of other Medicines that more immediately respect his Recovery. For in this Case the Distemper and ill Humours are reciprocally the Cause and Effect of each other, while Hypochondriacal Affections create a redundancy of such noxious Humours, and they in their turn aggravate Hypochondriacal Affections.

THO the greatest part of these Sufferers are by Nature so form'd and dispos'd, as to be liable to grievous Perturbations, yet sometimes Men acquire them by long indefatigable Idleness, and sometimes by indulg'd and obstinate Sorrow, uneasy Reflections, and deep Melancholy, arising from the Misfortunes and Calamities
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of Life. Assiduous Dependents on Persons in Power, long promis'd, and still disappointed in their Expectations of Preferment, as well as Men of Business and Commerce, who have a great while supported their Credit, and made a handsome Figure in the World, but at last found themselves falling to decay, have sunk into the Depths of Hypochondriacal Sadness: And since these unhappy Persons are thus overwhelm'd with the Spleen from no other Cause than what affects the Animal Spirits, it is evident, that those Spirits are the immediate Subjects of that Disease.

IT is true, that this faulty Temper of the Spirits is much owing to the Constitution of the Blood, from whence, being the finer and purer Parts, they are strain'd through the narrow Meches of the Brain, and there yet more labour'd and refin'd, are distill'd into the Mouths of the Nerves, through which they shoot with great swiftness to discharge their Offices of Sensation and Motion. And as the Qualities and Contexture of the Blood are so vitiated, so in proportion the Animal Spirits deriv'd from it must be perverted from their regular Complexion. Yet this is but to assign one of the remote Causes
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of the Spleen, and not to give its essential Idea, which from what I have said, I believe, will be allow'd to consist in the inordinate Disposition of the Animal System.



Of Hysterical Affections.

IF we contemplate the Nature of the various Symptoms of this Distemper, we shall soon conclude, that there is no specifick or essential, but only a gradual Distinction between them and the Effects of the Spleen, arising from the diversity of their Modifications and Appearances; since it is evident to the judicious Observer, that Hysterick as well as Hypochondriacal Passions act all their Tragical Parts in the Frame of the Nerves, by the irregular and seditious Motions of the Spirits.

THE Ancients, from a gross Conception, imagin'd, that Hysterick Passions deriv'd their Origin from the disorder'd Matrix, which they suppos'd sent up Clouds of Fumes and dark Vapours thro' the Vessels to the Brain, as they believ'd
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that Hypochondriacal Symptoms proceeded from melancholy Reeks, elevated from the dark and impure Sink of the Spleen to the Head: But as I have demonstrated with the clearest Evidence, that those Symptoms arise immediately and essentially from the distemper'd Constitution of the Animal Spirits, by which they are perverted and disabled from performing their natural Functions in a steady and regular manner; so Hysterick Affections will appear to have so great an Affinity to them, that they must be accounted for in the same manner.

THE chief Symptoms of this Distemper, which is appropriated to the Female Sex, are noisy Convolutions and Workings of the Intestines struggling and striving upwards, Cholick Pains, sickness in the Stomack, deprav'd Digestion, loss of Appetite, frequent disposition to Vomit, and noxious Ejections of green, sour, bitter, and sometimes insipid Humours; Fits of short and difficult Breathing, Palpitation of the Heart, Faintings, Suffocation and Strangling in the Throat; Giddiness, Swimmings and Dimness of Sight, violent Aching of the Head, profuse Laughter, and on a sudden an immoderate Eruption of Tears; Inconstancy, Timidity,

dity, Irresolution, frequent Change of Temper; and, in short, all the Train of Symptoms before enumerated, as the Effect of the Spleen in Men; and in this only they seem to differ, that in the Female Sex they are carry'd on to a higher degree: For in Hysterick Fits, which often approach near to Epileptick, the Sufferer is thrown into violent convulsive Motions, while the Eyes are distorted, the Face disfigur'd, the Limbs agitated with involuntary Concussions, the Contraction and Distention of the Chest extreamly disturb'd and interrupted, and the Exercise of Reason and Perception suspended; often the afflicted Person falls to the Ground, beats her Breast, sets her Teeth, bites her Tongue, and struggles with such extraordinary Force, that she is scarcely to be held and restrain'd by those about her. These violent involuntary Agitations in the whole Structure of the Body, which invade the Animal Oeconomy, arise partly from the Constitution of the Spirits themselves, which in the fair Sex are more volatile and subtile, and of less Stability and Consistence than they are in ours, and therefore more receptive of Impressions, more liable to Dissipation, Disturbance and Confusion; and partly from the fineness, delicacy and tenderness of the
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the Nerves, which are not woven of such firm and robust Threads, as they are in Men, and for that Reason not being able to resist the inordinate Motions and Perturbations of the Spirits which rush upon them, they are driven by the violent Impulse into convulsive Contractions.

THESE unhappy Persons, in the same manner as Hypochondriacal Men, are subject to be alarm'd by frequent Apprehensions of approaching Death; and while they seem well to others, receive from them little Commiseration, the cheap Respect due to the Miserable and Unfortunate.

HYSTERIC Passions are often occasion'd by the impetuous Emotions of the Mind, immoderate Anger, Fear, and even Excess of Joy; the hearing of ill News or some surprizing Incident, the unexpected Arrival of a Friend, a sudden Outcry, and more, the hasty opening of a Door shall cause this extraordinary Disorder; and I suppose none will ascribe this to the rising of Fumes and Vapours, I know not how, from their Seats to the Brain, nor to any secret Ferments that harbour in any Part of the Body. Since therefore the Passions of the Mind, as well

well as surprizing external Objects, will produce Hyfterick Fits, then no Steams or Reeks exhaling from Crudities and unconcocted Aliments in the Stomack, nor any Leaven lurking in any Part whatsoever, can be assign'd a sufficient general Cause of these Symptoms. But if we recur to the System of the Animal Spirits, we shall find an equal and uniform Cause of all these Effects, and from their Perturbation and disorderly Influx into the Nerves and Muscles, may account, with Satisfaction, for all these distemper'd Phenomena. As this is plain in the Instances last mention'd, which arise from the Emotions of the Soul, or the vehement Impulse of foreign Objects upon the Imagination; so if all the other Hyfterick Passions above-describ'd are contemplated with Attention, they will easily admit the same Solution: For suppose that any internal Cause, any austere, disagreeable or noxious Juices that dwell in various Parts of the Individual, by their opposite Nature, stimulate, excite and impel the Spirits in an excessive manner, the same Hyfterick Passions and Convulsive Motions will arise, as from the impetuous Agitation that outward Objects often produce; so that still the Animal Spirits are the immediate Subject of these Fits.

T H E R E

THERE is therefore but one essential Idea of Hypochondriacal and Hysterick Affections, which is this of the distemper'd Disposition of the Spirits, by which they are inclin'd to be easily disturb'd and perverted in their reciprocal Motions; but the remote Causes of their irregular Constitution are various, as well from without as from within, and therefore it must not be suppos'd that the Stomack, the Spleen, the Womb, the Brain, or the Heart, are either of them the total Cause of these Diseases, for each of them in their Turn may communicate to the Spirits those hurtful Ferments, or impure stimulating Mixtures which may drive them into the utmost Disorder. To account for the Nature of convulsive Contractions in Hysterick Persons, is not so easy a Task. Muscular Motion is so intricate and mysterious, that after all the Attempts of the greatest Writers upon this Subject, it is little understood; and how shall we know what is an Error or Deviation from Muscular Motion, till we first understand what Muscular Motion is?

THE ingenious and learned Dr. *Willis* has explain'd it by the Effects of the nervous Juice meeting with the sulphurous Particles of the Blood, which kindle,
says

says he, and go off by their Union, and by this means swell and shorten the Muscle. Thus by the constant Explosion of this fine Matter compounded of vital Nitre and Sulphur, he plays the whole animated Engine or a particular Part. Hence, when a Master-hand runs Divisions on a Violin, it must be suppos'd, that this spirituous Complex Matter is rarify'd and exploded as swiftly, and in as regular a manner, as the Artist moves his Fingers and his Bow: By this Hypothesis, an Animal seems a living Case of Fireworks, a System of involv'd and complicated Tubes, ready to be discharg'd for every Motion of every Muscle. This Supposition seems rather the Production of Wit and fine Imagination, than of a solid and philosophical Judgment. But this Discourse swells to a greater Bulk than I intended. Those who would see this Subject treated more fully, and with more Accuracy and Method, I refer to Dr. *Willis* on *Hysterick Affections*, and to Dr. *Purcell*, a learned Gentleman, not only well vers'd in the Theory, but likewise skilful in the Practice of Physick, in whose Treatise on this Distemper the Reader will find many useful Observations, and instructive as well as curious Experiments.

SECTION II.

Of the Power and Influence of the Spleen on Human Un- derstandings.

TH O I have, in the preceding Discourse, demonstrated that the Distemper denominated the *Spleen* consists in the inordinate and perverted Constitution of the Animal System of the Nerves and Spirits, yet I must admonish the Reader, that tho in the following Pages I shall often make use of the Word *Spleen*, it must still be understood in the Sense before explain'd.

FROM the different Nature and Constitution of the Spirits arise different Qualifications and Turns of Mind, which give to the Possessors of them various Appellations.

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THOSE who believe that human Minds are in themselves equal, and that all the wonderful Distinction of intellectual Excellence and Perfection, which appears in the Individuals of Mankind, arises from the different Dispositions of the Humours, and various Formation of the Organs of the Body, which supply the Mind with different Instruments for its Operations, will be ready to embrace a mechanical Explanation of the Inequality of human Understandings. According to this way of Thinking, a great and admirable Genius will be allow'd to result from some curious Structure of the Brain, from regular and exalted Ferments, and more immediately from the Fineness, Vivacity and Abundance of the Spirits, which enrich the Imagination with clear Ideas, and enable the Soul to exert all her Powers to the utmost Extent of her Activity; tho I shall not contend with any who account for this surprizing Disparity of our superior Faculties, by asserting, that Minds without respect to the Body are often, by Nature, of very different Capacities.

THIS elevated Order of Men is divided into many subordinate Degrees of Distinction, according to the various proportion

portion of Genius and Judgment imparted to their Constitution: It is not, however, by their Swiftneſs of Conception, Brightneſs of Imagination, and Redundancy of Spirits, that they are diſcriminated from others, but Prudence and good Taſte, Solidity of Senſe, Reflection and conſiſtent Reasoning, are the eſſential Differences which conſtitute this firſt Rank of Men, and vary and limit them from Multitudes, who have other intellectual Endowments in common with the wiſeſt Men.

THE finer Spirits here deſcrib'd, are not only diſtinguiſh'd from others by their different Measures of Wit and Underſtanding, but likewise by their different Temperament, reſulting from the various Combinations of Humours and Ferments which meet together and blend and qualify one another in their particular Compoſitions; and this Diverſity of Character in the more ingenious Natives of this Iſland, proceeds from nothing more than from a lighter or ſtronger Tincture of what we call the Spleen in their Mixture.

THE Spleen, a Quality almoſt peculiar to this Nation, is of a different Nature

ture from Madnefs and Diftraction, which are frequently the Difcafes of hot Countries, and as I have before explain'd, is the particular Conftitution of the Animal Spirits ftimulated, enliven'd and refin'd by certain active Principles, to a greater degree than they are in others. 'Tis therefore a general and juft Obfervation, that thofe who are endow'd with a moderate Portion of the Spleen in their Complexion, are Perfons of fuperior Senfe and extraordinary Vivacity of Imagination; and while predominant Judgment holds the Reins, and keeps the Balance of Power equal and fteady in the Soul, governs its Operations, and prevents the Excefles and Irregularities of the lighter Faculties, this happy Complication cannot but produce an excellent Genius.

It is for this Reason, that as fome to procure Reputation, perfonate the Characters of good or bad Men, and are Hypocrites in Vertue or Vice, as the one or the other grows in Faftion; fo many, to be thought Men of Parts and Ingenuity, lay claim, out of meer Oftentation, to the Power of the Spleen in their Complexion, to which they have no manner of Title; nor are there Inftances wanting in the fair Sex, who pretend to this reputable

putable Distemper of the Spirits, with the same Vanity that others affect the Beauty of an unsanguine and sickly Countenance.

IT is true, this Complexion has eminent Advantages above others, yet the Possessors often pay dear for their Superiority, those especially of the beautiful Sex, whose tender and delicate Fibres and the lively Motions of their Spirits make them obnoxious to violent Achings of the Head and painful Hysterick Passions: the Springs of their Sufferings by vulgar Error are call'd *Vapours*, accounted Diseases arising from noxious Humours, while they are nothing else but the natural Effect of the Keeness, Nobility and Richness of the Animal Spirits, of which they cannot be cur'd but at the Expence of their good Sense, and the Prejudice of their sprightly Imagination.

IT is true, if these active Principles implanted in their Constitution, by getting ground upon the rest, which should restrain them, grow predominant and licentious, they produce a Distemper, which attended with numerous uneasy Symptoms and accompany'd with Suspicion,

cion, Diffidence, Irresolution, Inconstancy, Timidity, and perpetual Apprehension of Death, often approaches to a State of Lunacy, tho it rarely rises to that Excess.

I cannot dismiss this Subject till I have made the following Remarks. Tho the Distinction that appears in the Air and Aspect, the Mien, the Structure and Motion of Mens Bodies is remarkable, and that of their Faces and Features is yet more surprizing; and tho this disagreement of Countenance does not only distinguish one Individual from another, but there is likewise a peculiar Cast of Face in the Natives of different Countries, especially if at a great Distance; yet there is not a greater Diversity in the Countenances of different People, than of Humour and Disposition of Mind. All Nations have something in their Complexion appropriated to themselves, arising from the difference of Soil and Degrees of Heat and Cold in the Air they breathe; the *French* and the *Spaniards*, the *Italians* and the *Britains*, are no less divided and distinguish'd by their Inclinations, Habitudes and Manners, than by the Boundaries and Limits of their Countries,

BUT

BUT of all these different People, the Temper of the Natives of *Britain* is most various, which proceeds from the Spleen, an Ingredient of their Constitution, which is almost peculiar, at least in the Degree of it, to this Island. Hence arises the Diversity of Genius and Disposition, of which this Soil is so fertile. Our Neighbours have greater Poverty of Humour and Scarcity of Originals than we. The *Spaniard* sarcastically says of the *French*, If you have seen one, you have seen all; tho a *Frenchman* may as justly retort the Raillery on the grave *Castilian*: And this may be as truly affirm'd of the *Italian* on each side the *Appennines*, and of the High *Dutch* and Low. But an *Englishman* needs not go abroad to learn the Humours of these different Neighbours; let him but travel from *Temple-Bar* to *Ludgate*, and he will meet, among his own Countrymen, the *Frenchman*, the *Spaniard*, the *Italian*, and the *German*; he'll find Persons as much disagreeing as all the Nations of *Europe* can show; and more than this, he may discern in single Persons, as they are sober or inflam'd with Wine, dejected by a Disappointment or elated by a lucky Accident, or as they have been cross'd by their Wives, vex'd by disobedient Children, or put out of

Temper by their Servants, in Four and Twenty Hours, the Dispositions and Humours of all the Nations of *Europe*.

WHEN the Spleen in too great a Proportion affects Men who are curious to enquire into the secret Operations of Nature, it introduces into the World a strange Variety of fantastical Adepts and whimsical Philosophers; and if it mingles in an excessive degree in Constitutions dispos'd to Theological Contemplations, it fills the World with odd and irregular Productions of another kind, numberless Visionaries and extravagant Sects of Religion, distinguish'd by their several chimerical Singularities, superstitious Fears and hypocondriacal Enthusiasm. And hence it comes to pass, that so many morose, rigid and melancholy Persons unhappily bring Dishonour on the Practice of Vertue, by tempting others to look upon Religion, which in it self is most amiable and delightful, as an unlovely and frightful Object. From this Observation, some Men of Wit have reproach'd all Devotion as the Effect of a distemper'd Brain, and an Imagination over-agitated by the Spleen; but they might with as good Reason infer from the numerous Diseases and monstrous Deform-

Deformities which are found among Mankind, that there is no healthful Constitution or beautiful Frame of Body in the whole Species.

By what has been said, predominant Judgment and Discretion are settled as the Limits, which circumscribe the Man of Sense and the genuine Wit from others of a different Nature and Denomination: If you pass this Frontier, you enter into a wild uncultivated Region, an intellectual *Africa*, that abounds with an endless Variety of monstrous and irregular Minds: these absurd Understandings are the Errors and Deviations of Nature in the Formation of the Head, of which Thousands are incompleat to one that is brought to Perfection.

INFINITE is the Variety of these Tribes of Men, that are destitute of good Sense and Judgment, whose general Heads are divided and subdivided into numberless Branches, all diversify'd by their peculiar Oddnesses and specifick Caprices. It is extremely difficult to trace essential Differences among regular Beings, but it is much more so to settle the Boundaries that divide one Species from another among these anomalous Productions:

ons: their constituent Whimsies are so very delicate and abstruse, that perhaps they often consist in the improper Length, Size or Scituation of a Fibre, in a disproportion'd Humour, or an immoderate Ferment in the Composition: But to gratify the Curious, I shall attempt to deduce the Pedegree of some of the most eminent Clans.

WHEN Stupidity and a great Degree of splenetick Madness meet in the same Complexion; while the former reduces and qualifies the latter, and the latter enlivens and refines the former, the Production is either a Coxcomb, a Buffoon, or a meer Wit, which are multiply'd into numerous Kinds, as their Ingredients meet in various Proportions, or are more slightly or more intimately blended and combined: From these different Complications arises the distinguishing Disparity that is found among the numerous subordinate Classes of these ambiguous Animals, to which the Rational and Irrational World equally pretend. Such are the several Tribes of the Half-craz'd, the Impertinents, the Pedants, the perpetual Talkers, the Men of Form, the Masters of insignificant Eloquence, and the Affect-ed, which Class includes an under Species equally

equally disagreeable, of those who with visible Affectation labour to appear unaffected.

IF Hypochondriacal Fury has the Superiority in the Mixture, a Progeny is produc'd of shining Fops, Poetasters, petulant Laughers, or morose false Criticks; but if the Fool prevails and keeps the Madman under, you have a surprizing Race of crafty Blockheads, who are senseless in Conversation, yet cunning in their Actions, and cheat us daily under the Appearance of Stupidity. Hence too proceeds a Species of Men, who having only a sprinkling of Genius in their Composition, always aim at fine Things, and disturb the Company with insipid Railery.

As often as the Balance of Power between these two Qualities is broken, according to their different Degrees of Superiority on either Side, a new Set of these capricious Animals is brought into Being, whose common Nature is more vary'd by their several whimsical Properties, than the Ape or Monkey Kind, which imitate this irregular Race of Men, as they resemble others, who are endow'd with Genius and good Sense.

THESE

THESE Reflections bring to my Thoughts a Story, which I have somewhere read, of a young Gentleman in the Court of *France* during the Reign, as I remember, of *Henry* the Third; This Person being of a graceful Aspect, great Humanity and obliging Behaviour, was belov'd by all, notwithstanding that his little share of Sense made his Conversation low and trifling: It happen'd, I cannot recollect by what Accident, that this Gentleman grew distracted; and then the Ferments of the Madman having agitated and exalted the flegmatick Fool, he became an ingenious and pleasant Companion, the Court was mightily pleas'd, and engag'd the King's Physician to undertake his Cure; the Gentleman, by the Doctor's Prescriptions, soon recover'd, but the Fool recover'd with him, his shining Parts were sunk and effac'd, and his Head reduc'd to its original Softness.

As in the Instances I have given of the various Compositions, where Judgment and Discretion are no Ingredients, Stupidity and Fury are so thoroughly mix'd, as to make a compound Complexion different in Kind from either of the combining Principles; so it falls out, that the Union of them in some Constitutions,

tutions is so flight and loose, that like Wine and Oyl but gently shook together, they are not perfectly blended and incorporated, but still preserve their distinct Natures, and not being entirely united and consolidated, this Confusion rather than Mixture, in which the Principles easily separate, makes not a Complex Being of a different Appellation. This defective Composition produces an inconsistent Race of Men, which may be denominated Lunatick Wits, in whose slack Contexture the Madman breaking loose from the Fool, and the Fool disengag'd from the Madman, often appear entire and uncompounded, or at least in a great measure free from allay; in this Complexion the two Competitors seem to have compromis'd their Differences, and being determin'd to act independently, share the Government of the Man between them; the first, as Sovereign, takes possession of the Brain and rules the Imagination, whence arise that acuteness of Thought, quickness of Apprehension, those surprizing Turns of Wit and that entertaining Humour, which are always peculiar to this Species. The Provinces where the last has Dominion are the various Concerns and Affairs of Life, in which he acts as uncontroul'd and shines as conspicuous

spicuous as the Lunatick does among the Intellectual Powers. Hence it comes to pass, that the speculative Wisdom and the practical Folly of this Tribe illustrating and improving each other, are both admirable; and that famous Expression may justly be apply'd to them, *They never speak a silly Thing, and never do a wise one.*

It is from the Contemplation of this Species that a known Observation has been made, that all great Wits have a Tincture of Madness. The reason of this Remark, I imagine, is because that as in proportion there are a greater number of Wits of this Species than of any other, so they are likewise the most eminent for sprightly Imagination, agreeable Strains of Raillery and genteel Satyre: A Wit of the Lunatick Kind has Spirits so expanded and inflam'd, that one Heat more had made him a *George Fox*, or a *James Nailor*, the Transition being very easy from the Frontier of this Tribe to the College in *Moorfields*. While a Man of Wit of this Class has so much of the flegmatick Principle in his Make as bridle the Lunatick, no Genius is more admirable, either in Conversation or Writing; but such are his Inequalities, and so many Excursions from good Sense appear

pear in the Conduct of his Life, that it is evident his Composition is inconsistent and extravagant; and this was the Case of a noble Peer, one of the most shining Wits of the last Age.

ALL these Ranks of absurd Productions in the Rational World, which I have mention'd, agree, as I have said, in one general Notion, namely, Indiscretion and Privation, or Absence of Judgment, but the particular Properties and curious Particularities, which by a wonderful Fertility produce subaltern Orders, are innumerable; for Error or Deviation is infinite, and no Mind is endow'd with sufficient Sagacity to penetrate the minutest Recesses of Nature, unravel the odd Complications of disagreeing Principles, and tell where one Species ends and a new one begins.

THIS is the Province of the Comick Poet, and perhaps no Nation on Earth furnishes him with a greater variety of original Humourists, or more surprizing, ridiculous and whimsical Characters to be expos'd on the Stage than our own Island; which, I believe, is the Reason, that the *British* Theatre affords more Entertainment of this kind than any of our Neighbours,

bours, who, in comparison of us, are indigent of such Distinctions and Particularities.

I have represented in short predominant Madness allay'd with Folly, and now shall consider prevailing Folly sprinkled with Madness. Tho in the Struggle of the contending Ferments, while the Individuals of this kind are yet in Embrio, the wild and furious Principles are at last over-power'd, and the crude and flegmatick get the Dominion, yet there still remains interspers'd in their Compositions, some glimmering Streaks of Mother Wit, and Discoveries of the Elemental Madman.

As those Productions, in which the raging Particles are not half tam'd and but slightly hamper'd with the Sluggish, may be denominated Lunatick Wits; so where the Madman is shackled by being thoroughly work'd and kneaded into the Fool, if the Balance is considerable on the side of the latter, since the Denomination must always arise from the prevailing Quality, this Kind may justly be call'd Lunatick Fools.

As

As in general, by the first fundamental Settlement in these Complexions, the greatest share of Authority is lodg'd in the last, and the first, who is apt to be seditious, is manacled and kept under Hatches; so the exuberant Fertility of these dull Animals is determin'd to various Species, limited by their peculiar Ideotisms and Characters of Stupidity: This Temperament of Dominion keeps the Fool from being absolute; for tho the Government of the Man is entrusted with him, and the Passions and Appetites commonly are obedient to his Dictates, yet the Mad-man will often break loose, and tho buried in a flegmatick Heap, like *Enceladus* under *Ætna*, he will now and then shake himself, and striving to get free, make terrible Commotions; and it is from the different Proportions of Strength, secur'd to the one by the original Compact and the various Limitations under which the other must act in different Persons, that these essential Distinctions proceed, which discriminate the numerous Branches of this witless Kind.

A perfect Enumeration of them is impracticable, for what Imagination has Compass enough to conceive the infinite variety of ridiculous and absurd Animals,

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produc'd by the different Combinations of Fury and Folly, diversify'd by the Mixture of other Qualities? The principal Denominations are, the Blockheads, Sots, Blunderers, half Ideots, perpetual Laughers, and the Unreflecting, who are in a surprize at every Event, and are known by the frequent use of that silly and unavailing Sentence, *Who would have thought it?* Most of these enjoy a steady and immutable Dulness, while the Fool is always uniform and consistent in his Actions; but many of them, according as the Moon, Wine, hot Seasons, or violent Provocations rouse their Spirits, express a great inequality of Weakness, and their Stupidity is interrupted by lunatick Intervals, as now and then they feel a Paroxysm of the Madman.

I have before nam'd an eminent Species of this Race that are crafty Blockheads, where the lunatick Activity of the Spirits seems so oppress'd with sluggish Humours, and the Madman so perfectly disguis'd, that at the first Conversation you imagine the Fool is pure and entire; but if you come to drive a Bargain, and think to take an Advantage of his want of Sense, you are undeceiv'd, and find that he is more Knave than Fool.

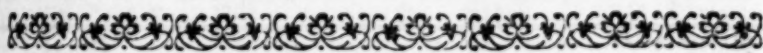
As the *Mundus Intelligibilis* of lunatick Wits, and other Tribes of a whimsical and irregular Genius, lies in a Zone parch'd by too much intellectual Heat, whence their Brain is dry, and their Spirits are fir'd and rarify'd to Excess; so on the contrary, these *Beotian* Territories, which are barren of Understanding, are extended in a frigid Climate and are visited but with weak and languishing Rays, whence the Spirits are benumb'd and but half animated; and being encumber'd and involv'd in crude and heavy Humours, the Mind is torpid and unable to exert any bright Operations: And as in the Case of lunatick Wits, the Madman has Dominion over the Head and the Fool over the Actions, so here the Reverse often happens, while the Fool reigns in the Head and the Madman in the Life.

THERE is another Species in whom the Fool is mightily prevalent, who however from a certain participation of Lunacy, feel a violent Inclination to be reputed Men of Parts; hence they are prompted by a resistless Instinct, to court the Acquaintance of the fashionable Wits; they crowd among the Criticks of the first Rank, that lead the Taste of the Town, determine the Fate of Writers,

and deal out Esteem and Praise at Discretion: they believe the Reputation of having mingled in the Company, and heard the Discourses of such applauded Persons is sufficient to elevate them above the Vulgar, and to rank them at least in some subaltern Order of Wits; tho these Persons have enough of the Madman in their Mixture to make them aspire to this high Conversation, yet they have such a redundancy of the Fool, that they cannot discern that they are a standing Jest among those superior Men, whose Favour they solícite with so much Importunity.

THERE is, on the contrary, another Clan of these Animals, who have a great Over-balance of the Fool, and a slight Dash of the Madman, work'd up with a sour melancholy Leaven, whence their Temper is always dull, morose and cloudy. As a Person of this Constitution is incapable of lively Imagination and pleasant Humour, so he detests nothing more than Wit and Raillery; his Brain is encompass'd with a Fence of such impenetrable Thickness, and his Spirits so clog'd with Dregs and muffled up with Flegm, that his Head is inaccessible to all the Powers of Sense and Ingenuity. He looks
upon

upon a Man of Wit to be no more than a merry trifling Animal, form'd by Nature like a Monky, for no other purpose than to make People laugh. These Persons are either great Managers in Business and slavish Projectors of Wealth, or haughty and insolent in the Enjoyment of an over-grown Fortune: If you name a Man of shining Parts in their Company, the first Question they ask is, What is he worth? It is pleasant to see with what supercilious Arrogance they pretend to look down on Qualities which are above them, and with how impertinent a Satisfaction they despise what they are not able to attain.



Of the Influence of the Spleen on the Manners of Men.

IN the preceding Parts of this Discourse I have observ'd, that the Temperament of the Body, which Physicians call the Spleen, while its Power is limited to a moderate Superiority, is not a Disease, but in reality a generous Constitution, which gives that Acuteness, Vivacity of Imagination, and abundance of Spirits,

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that

that exalt the Possessor above the Level of Mankind. From this active Spring, as it is differently mix'd and modify'd by Combinations of various Humours, arise in this Island, where it so much prevails, that great variety of Men of Sense and Wit, as well as weak and irregular Heads, who have however such an original Dissimilitude to each other, as cannot but surprize the Observer. Nor is the Spleen less concern'd in settling the numerous Characters which are found in the Moral World, where Vertue and Vice take a different Turn, and acquire distinct Properties and Appearances, as this Leaven that agitates and exalts the Spirits, has more or less the Balance in the Complexion.

THE Philosophers and Divines, who have compos'd Systems of Ethicks, describe Vertues in their greatest Height and Perfection, and delineate their Ideas as existing in their own Imagination, pure and refin'd from all Stains of the opposite Vices; like those Painters and Sculptors, who sometimes by the strength of Fancy represent more beautiful Faces than any which are fram'd by Nature, such were always esteem'd the *Venus of Apelles* and that of *Cleomenes*.

BUT

BUT the Epick and Tragick Poets, as well as the Prose Writers of Characters, exhibit Vertue and Vice mingled and blended as they find them really existing in Mankind, where they appear in different Shapes and Distinctions, arising from the different proportions in their Mixture.

NO Man is adorn'd with Vertue so refin'd and spotless, that it is not debas'd and sullied by some impure Allay; nor have any acquir'd that supream degree of Vice, which excludes all good Inclinations, and entirely extinguishes the Sense of Moral Evil: Should we therefore abstract from Men of the highest Class, who approach the nearest to Perfection, all their Excellence and Vertue, and draw their Characters only by their Faults and Follies, they would appear odious or ridiculous; on the other hand, should we separate all their evil Ingredients from the worst of Men, and represent them by their good Qualities only, they would seem regular and amiable, or at least not deform'd.

THO various specifick Natures are requir'd to distinguish one Order of Animals from another, yet in Morality the different Degree of Vertue or Vice, as one or the other is superior in the Mind, is sufficient

to constitute and denominate a good or bad Man. From this predominant Degree the Line is drawn that limits the two opposite Species, and divides the Moral World into halves, where the People of each Hemisphere are diversify'd by the various good and bad Qualities, which meet together in their Temperament. It is easy to discriminate by the conspicuous heroick Vertues of the one, and the prodigious Wickedness of the other, the best and the worst of our Race; but the lowest Rank of the good and the highest of ill Men, as well as the numerous intermediate Species of each Kind, have so great a Resemblance and Affinity to each other, that it is very difficult to settle their Distinctions.

As the several Combinations of splenetic Madness and Folly produce an infinite variety of irregular Understandings, so the amicable Accommodation and Alliance between several Vertues and Vices produce an equal Diversity in the Dispositions and Manners of Mankind; whence it comes to pass, that as many monstrous and absurd Productions are found in the Moral, as in the Intellectual World. How surprizing is it to observe among the least culpable Men, some whose Minds are attracted

tracted by Heaven and Earth with a seeming equal Force ; some who are proud of Humility, others who are censorious and uncharitable, yet self-denying and devout ; some, who join Contempt of the World with sordid Avarice ; and others, who preserve a great degree of Piety, with ill Nature and ungovern'd Passions : Nor are Instances of this inconsistent Mixture less frequent among bad Men, where we often with Admiration, see Persons at once generous and unjust, impious Lovers of their Country, and flagitious Heroes, good-natur'd Sharpers, immoral Men of Honour, and Libertines, who will sooner die than change their Religion : and tho it is true, that repugnant Coalitions of so high a Degree are found but in a part of Mankind, yet none of the whole Mass, either Good or Bad, are entirely exempted from some absurd Mixtures.

VERTUE never makes a more bright and amiable Appearance, than when it is introduc'd into a Complexion, where the Humours of the Body are so perfectly blended, the conflicting Ferments so well balanc'd, and the Activity of the Spirits so moderated, that the Possessor is by that Temperament dispos'd to Industry, Benevolence and Serenity of Mind. By this
fine

fine Nature resulting from their original Constitution, Children become a Soil prepar'd to receive the Seeds of Vertue, which cultivated by good Education, come forward apace, bear early Blossoms, and soon rise to great Perfection. Tho these are rang'd in the highest Class of excellent Men, yet their Mixture is faulty and imperfect; that gentle, humane and complaisant Temper, which disposes them to Goodness, not being accompany'd by a sufficient Portion of Fortitude, not only makes them unapt for brave and hazardous Attempts, but exposes them to unwarrantable Compliances, by which they may gain the Favour of ill Men, whence their Vertue receives many Blemishes.

OTHERS have a noble Fire that pushes them on to great Undertakings and heroick Actions, in defending their Country and promoting the Happiness of Mankind; but it must be acknowledg'd, that the same Warmth of Temper exposes them often to passionate Resentments, rash Expressions and indiscreet Actions: The World is highly indebted to this active Complexion, that proceeds from a due Coalition of the splenetick Leaven and refin'd Choler, which is requir'd to form the Patriot and the Hero; and it is reasonable we should
forgive

forgive their Faults and Irregularities, since they spring from the same generous Principle, that makes them the Benefactors of Mankind and the Glory of their Country; were it not for their extraordinary Merit, they would be liable to fewer Errors.

THE Men of Vertue first describ'd by the sweetness of their Disposition, the Government of their Passions and their fine Humanity, have an undisturb'd Possession of themselves, and provide best for their own Peace and Felicity; but the brave and active Individuals of the last sort, who neglect their private Interest for the Good of others, and engage in the most dangerous Enterprizes, notwithstanding their Imperfections, are the most beneficial to Mankind; and this is the mix'd Character of the greatest Spirits in all Ages, not only of Pagan but Christian Heroes, whose generous and sometimes ungovernable Fire has been the Cause of their illustrious Actions; the first save themselves, but the last their Country; one is freer from Defects, but the other has more Beauties.

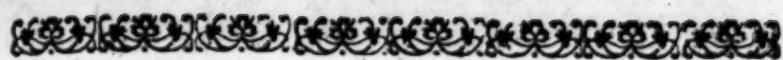
ANOTHER inferior Class of vertuous Men is constituted, when a prevailing Degree of Piety is infus'd into a Complexion where Flegm and Hypochondrical Melancholy are united;

united ; in these, tho Piety is indeed predominant, yet it is so rough, querulous and ill-manner'd, that it makes an unlovely and disagreeable, if not a forbidding Appearance : It is surprizing to find a Man of Vertue either always sad and torment-ed with Scruples, or supercilious, fullen and censorious ; to see Piety mixed with Malevolence and Singularity, rude Sancti-ty or discontented and desponding Good-ness. Tho a prevalent degree of Vertue gives them the Denomination of good Men, yet they cannot be reckon'd as Mem-bers of the first Rank by any but them-selves.

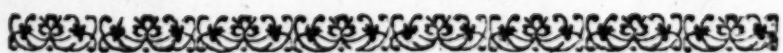
THE next sort is of those where the Spleen has an inordinate Dominion, who are al-ways wavering and irresolute and always halting between Vice and Vertue : From the Fluctuation of their Temper they di-vide their Time by reciprocal Returns of Sinning and Repenting, and spend all the Periods of Life in violating and re-newing their Vows and good Purposes : These approach so near to the Frontier of bad Men, that it is difficult to deter-mine to which Moral Species they belong. It is certain, that if their Vertue in this doubtful State is superior, yet the Di-stinction is so nice and hard to be dis-
cern'd,

cern'd, that the Possessors are not able to observe it, and therefore can reap no Satisfaction from the Consciousness of their Vertue here, or the Expectation of its Reward hereafter. It must be an eminent degree of Goodness, that by the Review of it can fill the Mind with Joy and Satisfaction ; weak and unequal Piety must leave a Man in constant suspense about his Safety, while he still continues balancing and undetermin'd, whether his Good or Bad Actions, his Vertues or his Vices have the Ascendant ; but of this I have discours'd at large in the ESSAY on FALSE VERTUE.





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THE HISTORY OF THE

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BY JOHN RICHARDSON

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AN
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FEW Persons, comparatively,
are endow'd with sufficient native Genius and Capacity, to acquire any considerable Improvement in Philosophy or polite Learning; of these many are destin'd by their Parents to mechanical Arts or Commerce, and many being Indigent, and therefore unable to bear an expensive Education at School and in the Colleges of Learning, spend their Lives in low and laborious Employments: Great Numbers distinguish'd by their excellent intellectual Faculties, of whom many are admirable
R Politic.

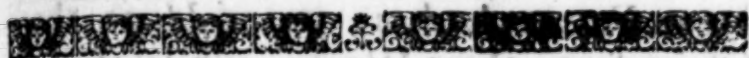
Politicians, Orators and Poets, so far as Nature is concern'd in forming those Characters, are either tending their Flocks, tilling the Fields or felling their Timber, or for Pleasure and Recreation, are throwing the Bar, running a Race, or buckled for Wrestling: And of those, who are born with fine Imagination and acuteness of Judgment, and have the further Advantages of a liberal Education, fewer yet employ that Industry and Application which are requir'd to the Attainment of eminent Knowledge: And of those, who by Diligence and unwearied Study, enrich and adorn their Minds with a great Stock of just and clear Ideas in any Art or Science, not many are willing to undergo the Pains of committing their Thoughts to Writing for the Instruction and Improvement of others. There is no doubt, but that many endow'd with superior Parts and Learning, who never appear'd in Print, are as capable of informing and cultivating Mankind as the best Writers; but many of these avoid the Press, either because they think that all their Parts and Knowledge should be engag'd in the Pursuits of Riches and Power, which they so much prefer to polite Literature and Philosophical Contemplation, that they direct

rect all their Aims to those amiable Objects, the Possession of which, as they believe, is the Felicity of their Being and the End of their Creation.

OTHERS of excellent Abilities decline the Press from an intemperate degree of Modesty; the generous Fire that animates great and enterprizing Spirits, governs their Actions, and pushes them on to worthy and heroick Undertakings, usually arises from a fine rectify'd Choler predominant in their Complexions: This enlivening Ferment temper'd and reduc'd by the Complication of different Principles, and by this means subjected to the Government of Reason, engages the Warrior in a thousand Hazards and the Statesman in anxious and endless Cares, for the Service of their Country; it is the same impulsive Spring that sets the Writer's Pen in Motion, and stirs him up to be a Benefactor to Mankind: And for want of this emboldening Principle in their Constitution, many have so great a Diffidence of themselves, and so much undervalue their laudable Talents, that they are unable, or rather unwilling to exert their Faculties, and communicate their Knowledge in publick Discourses.

NOR a few who are eminent for good Sense and Learning, and are very capable of improving the Minds of others by their printed Labours, cannot bear the Thought that ignorant and prejudic'd Assemblies, and Persons destitute of Genius and true Taste, should sit upon their Productions, and censure Performances for which they are disqualify'd. I acknowledge, that it is a great Mortification and Discouragement to an Author to foresee, that great Numbers who are entirely void of critical Abilities, will descant upon his Writings, and with a decisive Air, judge and condemn them; and to know before-hand, that many of an opposite Party will disrelish his Works, and perhaps before they have tasted them, from an Aversion to the Person of the Writer, upon the account of some disagreeable Qualities, or his different Principles. Nor will a Man be less backward to employ his Pen when he reflects, that many of his own Denomination will be equally forward to decry him, if he is not animated with the whole Spirit of the Party, and does not express a Conformity and Agreement to their entire System of Principles; for if he differs in any Article, tho' of little Importance, while he continues steady in all the Fundamental and Essential

Essential Articles of their political Creed, and what is yet more surprizing, if he declares against the Immorality of any great Leader, he will be reproach'd by hot and half-witted People, as an Apostate and Deserter to the opposite side.



Of the Usefulness of Writing.

THE Usefulness of Writing extends not only to all Parts of the Author's Native Land, during his Age, but it is likewise often propagated to late Posterity; while but a single Audience at a time is instructed and mov'd by the Reason and Eloquence of a Speaker, which way of communicating Knowledge can last no longer than the transient Term of his Life; he that commits his Thoughts to Paper, not only inlightens the remotest Provinces of his own and perhaps of other Countries, but being dead he yet speaks, and while mouldring in the Grave will inform the Ages in long Succession yet to come: For as the Pen and the Press unite separate Nations, annihilate immense intervening Space, and make us converse at once with the opposite *Indies*,

so they remove interposing Ages, and enable us to teach numberless Individuals yet unborn, and inspire with our Sentiments, and animate with our Passions, the People that hereafter shall rise into Being.

THIS is the bright Reward which the great Pagan Authors promis'd to themselves from their Works, while they triumph'd in the Pre-occupation of future Fame and empty Immortality.

BUT all Authors must not expect that their Labours will be transmitted to Posterity, and that they shall offend and persecute the Ages to come as they do this, by their weak, or their loose and detestable Pens: tho' the Species of ill Writers, by an uninterrupted Succession, will continue as long as the Press is employ'd, yet following Ages will suffer by Individuals of their own Production, who by great variety of deprav'd Taste and peculiar Deviations from good Sense, may affront Religion and Vertue, trample on the Rules of Modesty and good Breeding, and perhaps outrival the most arrogant Champions of Vice in the present Time, who by their prophane and immoral Writings make themselves odious, as others by their trifling and empty Efforts, become

become Iridiculous to the wise and virtuous: None but well writ Pieces, that concern all Mankind, and that bring equal Benefit and Pleasure to all Ages, writ in a true Taste and upon Subjects of a general and everlasting Nature, will be esteem'd and applauded by good Judges hereafter.

THE gradual Encrease and Advancement of Perfection among Authors, is like that we perceive in the Animal World; the lowest and most despicable Kind are a numberless Race of Insect Writers, who are all of a short but various Continuance; some during their short Life, always creep upon the Ground; and some getting Wings, take a few Flights and then entirely disappear; some by their Nature and Constitution enjoy the Duration only of a Day; some expire in a few Weeks; some a little stronger, struggle harder with their Fate, and are perhaps some Months in dying; while other Productions, tho far from a vigorous native Complexion, supported by numbers of bad Judges, last some Years, and then decay and sink into Oblivion: Those only of the most perfect Kind, that are writ with Judgment, good Sense, Spirit and elegant Expression, will long abide the

Test, disappoint the Malice of Enemies, and maintain their applauded Character to future Generations.

But many of these will receive a great abatement in their Value, for whatever is of foreign Mixture, that enhanc'd the Esteem of any Writing in the present, will be separated by the future Ages: and therefore what adventitious Merit and unnative Beauty any Works receiv'd from the Popularity of a favour'd Author, from bias'd Judges, fortunate Accidents, a Party-Interest, and the reigning Passions of the Times, will all vanish, and the Piece being reduc'd to its intrinsick Value, will pass with Posterity, who will disregard the Stamp of the present Authority, for no more than it really weighs; and this will occasion a great Discount upon many Works that are truly valuable, when future Criticks shall, with impartial Judgment and unprejudic'd Taste, extract from them all the false Merit that heighten'd their Esteem from any of the above-mention'd Considerations. The Species of Writing are numerous as diversify'd and distinguish'd by their Subject; I shall only take notice of two sorts, namely, Controversial and Polite,

Of Controversial Writings.

IT is evident that Nature has bestow'd on very few that Acuteness, Penetration and discursive Faculty, which are requir'd to qualify Men for Polemical Discourses; and those Persons whom Nature has furnish'd with Judgment and Capacity, must be accustom'd to read the most eminent Authors on Subjects of Controversy, and be well exercis'd and train'd to solid Reasoning, close Debates and Disputations, before their Pens will be accomplish'd for this difficult and important Province. As Truth often lies entangled with such specious Mixtures of Falshood, that a sharp and distinguishing Taste is demanded to abstract and free it from opposite and repugnant Complications, and shew it in its pure and genuine Splendor; so Error has frequently such a plausible and shining Appearance, in which we meet with so many Lines and Features, which imitate and resemble Truth, that it easily imposes on vulgar and credulous Understandings, tho' it cannot escape the Observation and Discovery of Men

Men of Sagacity and clear Judgment, long vers'd in detecting such Counterfeits and unmasking the Imposture; such able Writers with wonderful Readiness and Perspicuity, unravel difficult and knotty Subjects, and grapple with the Adversary with superior Strength, triumph in every Page, bear down all before them, and spread the Field of Disputation with the Spoils of defeated Opponents.

There are but few Disputants of this superior Rank in any Science; and happy are the Students in Theology and Philosophy, who have Wisdom enough to chuse and stick to these admirable Authors, or into whose Hands they fall by good Fortune or the prudent Advice of others. For these accomplish'd Masters, that by the resistless Light of their Reason, with great facility penetrate and dispel the Mists and Error that hang upon and eclipse the Face of Truth, will in the Compass of a few Pages, convince and instruct them infinitely more than the shallow Productions of a light and volatile Genius, or the heavy and prolix Volumes of muddy Heads, who bewilder'd in their own undigested Notions darken the Disputation, confound the Reader by
their

their insignificant Labour, and explain their Subject till it becomes unintelligible.

No Writers capable of managing Controversial Points succeed better than those; who to the strength, closeness and perspicuity of their Reasoning, add fine Temper and genteel Humanity. These Qualities gain immediately upon the Reader, and leave him prejudic'd in favour of the Disputant, by which Means his unobstructed good Sense finds easy Admission to the Mind, and cannot fail of producing deep and lasting Impressions.

THE Energy and convincing Force of a Polemical Writer, does not consist in the immoderate Heat and Pierceness of his Passion, but in the Strength and resistless Violence of his Arguments; not in big Words, arrogant Assurance and Airs of Authority, but in the commanding Force of his Demonstration.

AND as this gentle and well-manner'd Conduct is delightful and beneficial to the indifferent Reader, so it is most likely to gain upon the Opponent, who by such Candour, good Usage and respectful Expression, is more dispos'd to entertain and weigh the Evidence, and yield up the Cause to superior Reason. SE-

SEVERAL Writers of Controversy have been justly applauded for the great Decency, Benevolence, and good Breeding, which they all along express'd to the Person, whose Notions, however, they endeavour to subject; but the highest Instance of Civility of this kind, has been lately shown by the Author of the *Freeholders*. This polite and learned Writer, in his Fortieth Paper, opposes an Opinion, which I advanc'd in the Preface to my former Essays; but while he attempts to prove that I am mistaken, he treats me in so handsome a manner, and expresses such Respect and Gentleman-like Decency, that it might tempt a Man to publish an Error on purpose to be thus confuted. In this he has set an admirable Example to Polemical Pens, which it is highly to be wish'd they would strive to imitate. Would our Writers engag'd in Controversy dismiss their sharp Invectives, and forbear all personal Reflections foreign and impertinent to their Subject; would they stop the malignant Eruptions of their Pride and Anger, restrain the bitter Eructations of their Spleen and Choler, and cease by ironical Compassion, insultingly to commiserate the Weakness and Ignorance of the Opponent; would they rely on the Force of their

their Reason, and not on the Strength and Virulence of their Passion, and treat each other with the Temper, Candor and fine Humanity of this instructive, as well as entertaining Author, they would afford the Reader much greater Pleasure, and use the most likely Conduct to convince their Opponent.

ON the contrary, when a Writer of Controversy, perhaps a Man of great Reading and deep Knowledge, yet unacquainted with human Nature and polite Conversation, engages with an Adversary, the Effect is quite different: For when this rough Champion enters the Lists of Disputation with all his scholastick Accoutrements, brandishes his rusty and heavy Weapons, and with Looks of Defiance, pronounces certain Destruction to his Opponent, and lays about him with his *Definitions*, *Ergo's* and *Quod erat Demonstrandum's*, till crown'd, as he thinks, with Victory, he proudly insults his vanquish'd Enemy; such a Combatant, I say, rather terrifies than entertains, and while he is admir'd by the Ignorant, is despis'd by the wise and discerning Reader. This Person, tho it should be suppos'd that his Cause is good and that his Reasons are availing, yet his

his rude and arrogant Manner of managing the Dispute, where the pure re-
cluse Scholar appears unpolish'd by the
Gentleman, is so ungrateful, that his La-
bours are generally disregarded and
thrown aside.

IF a Writer of Controversy looses his
Temper and grows peevish and passio-
nate, if he leaves his Subject to upbraid
the Stupidity and bewail the Incapacity
and Stubbornness of his Opponent, if he
throws out Invectives and abounds with
ill Manners and Scurrility, this Writer
will never succeed but with his own
Party, who perhaps, in their own Breasts
likewise condemn him : And tho the Sa-
tyr should be ever so fine and well turn'd,
yet if it is pointed against the Person of
the Author and not against his Opinions,
it will become a great Prejudice to his
Cause.

BESIDES, if the Writer grows impa-
tient, sour and peevish, he will hurt and
trouble the regular Operations of his
own Faculties ; for no Man ruffled with
Passion can preserve clear Conceptions
and a right Judgment, so he will do his
Adversary great Service, who if a Man
of Temper will not fail to take the Ad-
vantage

vantage of his Competitor's Disorder. Besides, the Reader will not only be shock'd by the Indecencies of passionate and misbecoming Language, but will conclude, that the Author's Disturbance arises from want of Argument and Convincing Light; for why will he say, should a Conqueror be out of Humour, or a Disputant be angry and uneasy, who is conscious that the Evidence of Truth is on his Side? This likewise is the most likely way to prevent the Writer's principal Design, that is, the Conviction of his Opponent and the Change of his Opinion; for he being irritated by such sharp Provocations, will stand upon his Defence with greater Resolution. Proud and splenetick Expression is so far from promoting the End of the Writer in bringing over his Adversary to his Side, that it rather exasperates and provokes him, ruffles his Temper, and kindles in him those disorderly Heats, that dispose him to meditate Revenge, to dip his Pen in Gall, and for a Reply prepare a sharp and ill-natur'd Invective; and while these Polemical Gladiators engage in Combate on the Theatre of the Schools, and give to their Weapons the keenest Edge, while they redouble their Blows, and cut and wound each other with inexorable Fury, instead
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of instructing the World by striking out new Light, they only raise the Laughter of their Enemies and the Pity of their Friends.

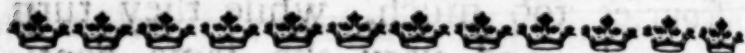
THO Writers of Controversy must avoid a florid, ornamental and figurative Style, which is peculiar to the Poet and the Orator, yet he is oblig'd to use proper, pure and significant Words, which will convey his Sense in the clearest, warmest and most easy manner; and tho he must not pretend to enliven it with pompous and swelling Sentences, metaphorical Diction and allegorical Allusions, yet it is desirable he should infuse into his Writing so much Spirit, and give it such agreeable Turns, as may entertain the Reader and keep him attentive to the Instruction he communicates. An eminent Instance of Controversy manag'd in this manner is Archbishop TILLOTSON'S *Rule of Faith*, which gives the Reader great Pleasure, while it convinces him by resistless Argument. Prolix and voluminous Works, where the Disputation is spun out by numerous probable Topicks, and oppress'd with endless Citations and impertinent Learning, after the Point in Question has been before evinc'd by one or two clear Demonstrations, is to extend

tend the Argument to a tedious and disagreeable Length: and much more will such a Production be displeasing, if Perspicuity, which should save the pain of close Attention, is wanting: Some eminent Writers diffuse and enlarge their Discourses too much, while they turn and wind, and vary the same Sentiments, out of a Diffidence that they never explain their Meaning enough, or from too great a Distrust of their Reader, who they think will not apprehend their Sense, unless it be inculcated by endless Repetitions; and others, who from an over-balance of Flegm and sluggish Ferments in their Constitution derive their slow and cloudy Understandings, swell their Writings with exuberant Expression, grow voluminous, and being unable to explain their Meaning, with great Sweat and Labour, form an incoherent Scheme of Disputation: These Persons bewilder'd and confounded in the Obscurity and Disorder of their Ideas, resemble a sort of Men, who advanc'd to publick Employments, are Self-sufficient, and in their own Opinion accomplish'd, without native Genius or acquir'd Endowments, enterprizing without Capacity, inquisitive without Penetration, circumspect without Caution, and curious

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without Discernment, and who with an Air of Gravity and Importance, after long insignificant Application and inactive Diligence, with much ado dispatch no Business.



Of Polite Writing.

THO what we call Taste in a general and unconfin'd Sense, is applicable not only to all Kinds of Writing, but likewise to the Works of Architecture, Musick and Painting, yet by Custom, which the Masters of Polite Literature have introduc'd, it is principally restrain'd to elegant Compositions in Verse and Prose; and under this limited Notion, I shall use that Term in the following Discourse.

It must be acknowledg'd that the Soul is enrich'd and ennobled by an immense Stock of Ideas, that are purely Spiritual and Intellectual; such are her Notions of the Existence and Perfections of the Divine Being acquir'd by Reasoning, universal Ideas of one common Nature procur'd by her Capacity of Comparing
and

and Abstracting, and her Knowledge of Conclusions arising from a Power of Calculating and Deducing a Train of Consequences from self-evident or demonstrated Principles; yet must it likewise be allow'd, that the Discernment of her own Nature and Capacities is so narrow and imperfect, and that during her vital Complication with the Body, she has so much Pleasure and Satisfaction in sensitive Perceptions, which were her most early and familiar Acquaintance, and gave the first Occasion to her more refin'd and intellectual Acquisitions, that she is often oblig'd to borrow metaphorical Ideas from the Organs of the Body, to express the Operations of her own Faculties. Sometimes she takes those Representations from the Eye, while she uses these various Phrases, intellectual Light, a bright Imagination, and beautiful Sentiments, fine Painting, delicate Touches, and admirable Strokes in Writing; sometimes the Soul derives her Ideas from the Sense of Feeling, for instance, a sharp and piercing Judgment; sometimes from the Ear, as the Harmony of intellectual Powers or Passions; sometimes from the Smell, as the Sagacity of her Faculties; but the chief Metaphor by which she expresses her Operations is borrow'd from

the Organs of Taste, which when apply'd to Writing, signifies a Capacity of the Mind to discern the Conformity of the Conceptions of the Writer to the true Nature of Things; or more fully, Taste is a clear solid and distinguishing Judgment, by which a Man is enabled to discover the Beauties and Perfections, and to point out the Errors and Blemishes of an Author, not in respect to their Congruity or Repugnance to the Dictates and Rules of *Aristotle*, or the Authority of any other celebrated ancient or modern Critick, but to the Decrees and Determinations of right Reason; which implies likewise a Capacity to observe the Agreement or Dissimilitude between the Words and Sentences and the Sentiments of the Authors, which they were intended to represent. This is the general Notion of Taste, as apply'd to Writings. But most frequently, as I said before, it is taken in a more confin'd Sense, and then it signifies a critical Judgment exercis'd on ingenious and polite Discourses, and is restrain'd to Oratorical Productions, Epick and Lyrick Poems, Dramaticall Compositions, Romantick Fables, and Pieces of Wit and Humour, as well Modern as Ancient.

VARIOUS is the Taste of different Nations, especially of those who are most remote from each other, according to their different Education, Customs and Complexions. The figurative, pompous and diffusive manner of Expression that is agreeable and applauded in the Courts of *Eastern* Princes, is shocking and extravagant, and sounds like Fustian and Bombast to the politer Parts of *Europe*; and their Metaphors are so strong and daring, that they often rather excite Displeasure and Contempt, than Delight and Admiration. Nor is it to be doubted but the Speeches and Writings, which we esteem as correct and elegant, appear to them flat and insipid. Nor does the neighbouring Kingdoms of *Europe* agree in their Relish and Opinion concerning the most perfect manner of Writing. *Italy, France, Spain* and *Great-Britain*, have their peculiar Judgments on this Subject, arising from their different Manners, Humours and Disposition of Mind.

AND as various Countries express great variety of Taste, so the same Nations often change their Relish, and at different Times disagree with themselves. The *Romans*, in the Infancy of their Empire, were rude and unpolite, but as

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they grew in Power, they by degrees became more elegant and distinguishing, (for Polite Letters decay or flourish in proportion to the Diminution or Encrease of Dominion) till they arriv'd to their greatest Perfection of Judgment in the Reign of *Augustus*: But as the *Roman* Monarchy declin'd in Strength, the fine Taste of that famous Age declin'd with it, till at length it was extinguish'd by the barbarous Invaders from the North: and after the Restitution of Learning in *Italy*, how long did the *Gothick* Taste prevail in the Colleges of Learning, and infect the Natives of the greatest Genius? Empty Speculations, abstruse Metaphysical Subtilties and Theological Cobwebs, accommodated to *Aristotle's* dark Philosophy, and express'd in the most unelegant and disagreeable Phrase, were a long Time the chief Writings in Fashion; and it was not till after many Centuries that the modern Wits, who began to disrelish this rude and coarse manner, attempted to clear Learning from its Rust, to free the Schools from immense Heaps of Philosophical Lumber, and gradually introduce a more just and polite Taste.

NOR have the Turns and Revolutions of Taste and Judgment been less remarkable in other Kingdoms, particularly in this of *Great-Britain*. After the *Norman* Conquest, the prevailing Enchantment of Romantick Fables, not only possess'd the finer Spirits of *Italy* and the neighbouring Nations, and filled the principal Kingdoms of *Europe* with Tales of surprizing Adventures, and the incredible Atchievements of Erratic Knights in Favour of distress'd Beauties, the Creatures of Imagination and the Entertainments of idle Pens; but it likewise extended its Power to *Great-Britain*, and gave the Monks, almost the only Authors there in that dark and illiterate Age, a wrong Notion of Writing, as appears by the fabulous Mixtures and the Air of Romance in their Historical Narrations.

AFTER the Reformation, tho many Worthies rose up endow'd with scholastick Learning, great Genius and Abilities for Disputation; yet it must be own'd, that the Taste of the Age, as to Polite Literature, continu'd unreformed.

Mr. *Spencer*, the celebrated Poet of those Times, while our Language was low and unrefin'd, writ in a false *Italian*

Taste, corrupted by the Romantick Fables that pleas'd, as said before, the Men of superior Parts in that Age, which much abated the Dignity and Merit of his excellent Compositions. In the following Reign a vicious Taste was introduc'd, by which the rude and unpublish'd Writers were so far mistaken in the true Notion of Wit and Elegance, that they thought it consisted in a gingling Play with Words of the same Sound, but equivocal in Signification. This trifling Humour, sporting with ambiguous Terms to please the Times, universally infected the Press, and blemish'd the Pieces of the most eminent Writers: Nor did the Pulpit, notwithstanding the Gravity and Importance of the Preacher's Subject, escape the misbecoming Ornaments of this tinsel Eloquence; and tho' the present Age have justly this puerile Wit in Contempt, that in the former Reigns was in Fashion, yet in one Instance, and that of great Moment, our Taste continues unreform'd, and that despicable sort of Wit is still received with Pleasure and Applause, and that is, when Words of a double signification, which is the Foundation of the old exploded way of facetious Writing, are employ'd to loose and immodest Purposes: for then they are

are still very agreeable and made the most entertaining Parts of the Comedy, which is senseless and insipid, if not animated and heighten'd by those impure Mixtures: And thus far the Taste of the present Age, however otherwise polite, is altogether coarse and uncultivated; and I cannot imagine but the ingenious Writers of such loose Pieces are themselves conscious that this easy and almost unavoidable Kind of Wit, which results only from a congruity of Words in Sound but not in Meaning, and which they despise and deride, when they are us'd upon other Subjects and for other Purposes than to raise obscene Ideas, and gratify the vitiated Taste of a degenerate Age, is low and contemptible.

WHEN by degrees the *English* began to refine their Taste, they discern'd their Mistake in this Article, and soon expos'd the ridiculous way of Writing, that consisted only in chiming Syllables of ambiguous Sense, excepting in the Instance before nam'd; but then they ran into the contrary Extream: From an Aversion justly conceiv'd against the poor sort of Wit which I have mention'd, they fell into the pompous Romantick Stile; and whereas the Diction of the Writers and
Preachers

Preachers before was dry and jejune, they now oppress'd it with a Luxury of splendid Words, and the superfluous Ornaments of figurative Expression. This faulty Manner took its Rise from the numerous Romances that were the great Delight of Gentlemen and Ladies, after the Return of King *Charles*. At that time fabulous Stories, Books and Sermons, compos'd in that Stile, were valu'd as consummate Pieces, while good Sense and the Exercise of Reason were suspended, to make way for the empty Pomp of false Eloquence: But in a few Years a happier Taste succeeded; the admir'd *Roman* Fables and incredible Adventures began to sink in their Credit, till they became neglected and at last exploded; and as their Reputation decay'd, so the florid and swelling Stile, which in imitation of that was observ'd in other Authors, was disrelish'd and decry'd; and now a more pure, correct, and rational way of Writing was introduc'd into the room of the other, which was strong but not turgid, chaste but not dry, Ornamental but not Gaudy, rich without Profusion, and clear without Redundancy: And this critical Taste has prevail'd, till by degrees Writing is at this Time improv'd to such a degree of Perfection, that perhaps no

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new Mode will be taken up by Posterity but to disadvantage. This I speak in respect of our well writ Books in Prose, and I may as truly affirm it of those in Verse. Before the two great Reformers *Denham* and *Waller* flourish'd, poetical Pieces shew'd that the Authors had little Taste of the Beauties of Diction, and the Purity, Propriety and Splendor of Words; of the Harmony of Numbers, the Dignity of figurative Expression, and the Art of Versification; all which are now carry'd up to such a height, that perhaps, however Words may change, the present Stile may not be exceeded in future Times.

IT is from a false Taste that Men of Literature employ their ingenious Talents in loose and prophane Productions; for this contradicts the End, and destroys the Usefulness of Writing, which is to delight and improve the Mind, or in fuller Expression, to convey to it Moral Instruction by the insinuating Force of Pleasure. Nor is it a less Corruption of Taste in the People, who encourage and applaud those shameless Pens, which are prostituted to the Service of Irreligion and Vice, and engag'd to oppose with the utmost Malice and Rancour, the Interests

terests of Heaven and Vertue, and by propagating Impiety and degenerate Manners, are labouring to pull down their own Altars, and bring Destruction upon themselves, their native Land and late Posterity.

It was with great Pleasure and Satisfaction that Men, who wish'd well to their Country and Religion, saw the People delighted with Papers which lately came Abroad as daily Entertainments; in which rich Genius and polite Talents were employ'd in their proper Province, that is, to recommend Vertue and regular Life, and to discourage and discountenance the Follies, Faults and Vices of the Age; Men, I say, of Principle, that declar'd against the irreligious and profligate Party, who had gain'd great ground upon Piety and sober Life, to the Hazard as well as Dishonour of the Nation, were pleas'd that such able and masterly Authors enter'd the Lists with so much Courage and so well arm'd, to combat Vice and flagitious Manners: Nor was it without good Effect, for the People in some measure recover'd their true Relish, and discern'd the Benefit and moral Advantages, as well as the Beauties of these daily Pieces, and began to have
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profane and immodest Writings in Con-
tempt.

AFTER this, Men of true Taste and critical Judgment could not without Pain and Indignation observe, that a petulant Set of Writers, who have no way to Popularity and Fame but by making their Court to the Vices and Follies of the Age, from a rooted and inflexible Enmity to Piety and Vertue, and immortal Hatred to good Men, had undertaken by their immodest and flagitious Papers, to defeat the good and great Design of the Writers before nam'd, to efface the laudable Impressions which they had made on the Minds of Men, and restore the vitiated Taste from which they seem'd in a good degree to have been deliver'd. Pity it is, if we regard the Honour of Religion, or Safety and flourishing State of the Kingdom, that such malignant Pens should be suffer'd to pour down their Poison on the wholesome Seeds of Morality, blast in the Bud the generous Plants, and destroy our Expectations from that promising Nursery of vertuous and wise Instruction, which the others had cultivated and improv'd with so much Application, Zeal and Ingenuity. Pity it is, that these intrepid Conspirators against
Heaven

Heaven and Religion, animated with deliberate Malice, should go on by their impious Turns of Wit and Raillery, to expose all modest and prudent Behaviour, and give the last Blow, if they are able, to Sobriety of Manners; and thus by recovering and confirming the vitiated Relish of the Nation, undo all that the other Writers by their excellent Labours have, to their great Honour, done in the Service of Vertue and their Country.

I cannot but here take notice, that one of these Champions of Vice is the reputed Author of a detestable Paper, that has lately been handed about in Manuscript, and now appears in Print, in which the godless Author has burlesqu'd the *First Psalm* of *David* in so obscene and profane a manner, that perhaps no Age ever saw such an insolent Affront offer'd to the establish'd Religion of their Country, and this, good Heaven! with Impunity. A sad Demonstration this, of the low Ebb to which the *British* Vertue is reduc'd in these degenerate Times.

Of



Of the End of Writing.

THE uncontested End of Man is the Perfection and Felicity of his Nature in the Fruition of the greatest Good, the Author of his Being; and those, who with a superior Esteem and prevalent Desire, direct their Aims to any other Object of Happiness, whether it be to gratify their Ambition, Avarice, voluptuous Appetites or Thirst of Glory, by alienating their Inclinations and diverting their Pursuits from the Fountain of Goodness, set up another final Cause instead of the Divine Being, whom they reject and depose, and by so doing break the Subordination between an intelligent Creature and his Creator.

THE Intention therefore of Mankind in all Ranks and Conditions, of the Statesman, the Magistrate, the Warrior, and all other subordinate Classes, should terminate in this End; and all their Undertakings and Schemes of Life ought to be so chosen and form'd, that they may be subservient to this supream and last Design.

Hence

Hence there is no doubt but that the End of Writing likewise is to promote the Honour of the Divine Being, and the Writer's own Happiness: which he pursues, as often as his Pen is employ'd in conveying Intellectual or Moral Instruction to others, in filling their Minds with great and useful Ideas, and raising generous and worthy Passions, in opposing Vice and Looseness of Manners, and exciting the Reader to engage or continue stedfast in the Practice of Vertue; and in order to this, he ought to give his Reader all the Pleasure and Entertainment that his Genius will afford or his Subject admit.

THE immediate Aim of Writers should be to improve and adorn the Understanding, and inspire laudable Passions and Resolutions, by propagating Divine, Natural and Moral Science; as their ultimate End, to which the former is subordinate, is their endless Felicity in the Fruition of the supream Being; and therefore I must ask leave of the ingenious Author of the *Freeholder*, to offer the Reasons that oblige me to differ from his Sentiments on this Subject: In No. 40, his Words are these, *It would be well for all Authors if they knew when to give over,*
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and to desist from any farther Pursuits after Fame, whilst they are in the full Possession of it.

IN this Sentence it is plainly imply'd, that the acquisition of Fame and Applause is the principal End of Writing; for otherwise why does the Author assert, that after a Man is in full Possession of it, it is a Mark of Wisdom to lay down the Pen, desist from farther Attempts, and so rise with a winning Hand? But it is certain, that after an Author has gain'd the greatest Reputation, he may still pursue the generous and worthy Design before mention'd, that is, the Improvement of Mankind by variety of beneficial Instruction; and it being undeniable that this should be the principal End of every Writer, and not the procuring of Praise and Glory to himself, he will always be obliged to employ his Talents in doing Good to Mankind, by enlarging their Knowledge, correcting their Errors, and removing their Ignorance, after he is arriv'd to the greatest height of Fame and Popularity; and indeed his Obligations will be then much stronger, as he is more able and fit for that Province. I believe therefore that the Evidence of Reason is on my side, whilst I affirm, that an Au-

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thor, who is honour'd with the greatest Affluence of Applause, may not only be allow'd, but is oblig'd, to communicate to the World speculative Knowledge and prudent Maxims of Morality, till Men become so wise and good, as to need no farther Improvement.

I appeal to this Gentleman himself, who by his admirable Pen has deserv'd so well of his Country, whether Fame or Glory was the attractive Object to which he directed his Aim. To me it appears that he had other more worthy and generous Designs in view, since not only his serious and solid, but likewise his facetious Discourses, which are fullest of Wit and Humour, generally contain some conspicuous and considerable Moral.

BESIDES, the Example of this accomplish'd Author is different from the Maxim he has laid down; for after he himself had justly acquir'd a great Name, he continu'd to publish his ingenious and useful Writings, particularly this of the *Freeholder*, as well as other valuable Pieces, which otherwise had been lost to the World; and this shews, that he pursu'd more excellent Ends than that of gaining Praise; and why then should he suggest

gest that Advice to others, which he to his great Honour has rejected himself? Nor are we without Hope, but that he will still entertain and instruct the Nation with more Productions of equal Merit with his former. Had Sir *Isaac Newton*, when in the full Possession of Fame, resolv'd to publish no other Works, his admirable Discoveries about the Nature of Light had never been produc'd, nor would the World be hereafter oblig'd by those learned Labours which we yet expect from that famous Hand. If we regard the Ancients, Had *Sophocles* and *Euripides* laid down the Pen after their Victories had establish'd their Fame, how great a part of their admirable Writings had been uncompl'd?

IF this Rule ought to be follow'd by Authors, from a parity of Reason it should be extended likewise to great Warriors, Architects and Painters, who would do well to give over after they have attain'd superior Reputation. But had Prince *Eugene*, before the last Campaign, determin'd to retire and act no more in the Field, as he ought to have done according to this Maxim, he being then rais'd to the highest Glory and Renown, *Christendom* might have lost the

most seasonable and wonderful Victory, that is recorded in Story, over its powerful and implacable Enemy. When *Angelo* had built the unparalell'd Church of *St. Peter*, and *Raphael* had painted his Transfigurations, ought they to have stood still for ever, without attempting any other Work?

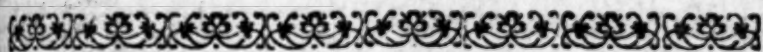
BUT this learned Gentleman suggests, that a celebrated Author ought in Prudence to desist, lest he should by after Performances, less valuable than the former, weaken or sink his great Reputation; and says, that *there is not a more melancholy Object in the learned World, than an Author who has writ himself down.* It must be observ'd, that by *this Author*, he means one that is in full Possession of Fame, as he said immediately before: And then I reply, that whatever has happen'd to Men of inferior Talents and unsettled Reputation, that no Author of the first Rank, one who had gain'd establish'd Credit and general Esteem, was ever so unfortunate as to become such a melancholy Object. Notwithstanding there is a great Inequality in the Performances of eminent Men, for a good Writer does not always write alike, tho a bad one does, which was the judicious Remark
of

of a great Man, the late Earl of *Dorset*, yet the People continue to pay them the Respect and Honour due to their Works of singular Merit. Did Mr. *Dryden*, by those Pieces in which he wrote below himself, sink the Credit of his best Works? And notwithstanding his lower Performances, is he not still a celebrated Author? Did *Paradise Regain'd* destroy the Reputation of *Paradise Lost*? And is not that Author still applauded as the great Ornament and Glory of his Country, tho many of his Writings are disrelish'd and unregarded? And numerous Instances of the like Nature may be produc'd: So that I shall without hesitation affirm, that, as far as I know, no History from the beginning of Time affords one single Example of an extraordinary Writer, one according to our Author's Expression, in the full Possession of Fame, who ever wrote that Fame away, and so became an Object of Compassion.

THUS much I have thought fit to say in this friendly Debate concerning these Passages, which I presume could not but through Inadvertency drop from such an ingenious and able Pen, lest young Authors should be misguided, as to the true End of Writing, by the Authority of so great a Name.

IT must be allow'd, that as all Men may, in a temperate Degree, enjoy the Pleasure of delicate Wine and rich Meats, while they do not place their Felicity in sensual Delights, but intend by them to recreate their Spirits and renew their Vigour for the Returns of Contemplation or Business; so an Author may taste the Satisfaction of Fame and Applause, provided he do it in subserviency to a more excellent Moral End; and particularly he may rejoice in it, as he looks upon it to be a means by which the Usefulness of his Writings may become more lasting and extensive. In this Case a regular Disposition of Mind lies between the two Extreame, an immoderate Tenderness and Care about Success and Reputation, and a downright Indifference and Carelessness concerning it. As the last fills the World with empty or imperfect Productions, so the first defrauds it of many excellent Works. Hence it came, that Sir *Walter Rawleigh*, from too great a Resentment, which he conceiv'd upon the Representation of the Publisher that his History of the World met with an indifferent Reception, burnt a Second Volume, the loss of which has been much lamented; and from a timorous Opinion, which *Virgil* had, that his Epick

Epick Poem was not so correct and finish'd as to merit the greatest Fame and Approbation, from too nice a Concern for his Honour, he condemn'd it to the Flames; and thus had not his Will been over-rul'd, the Commonwealth of Letters had lost a Work that has been the Delight and Admiration of all succeeding Ages.



Of the proper Age of Man for Writing.

THO it is true that young Men of forward Parts and Ingenuity may be very capable of Works of Invention and Imagination, for Prose-Exercises of Wit and Humour, Sports of Fancy and declamatory Eloquence; as also for Sonnets, Papers of Verses, and all the lower Species of Poetry, where no Strength of Judgment is required to contrive a Plan, or carry on any great and important Design; yet if some extraordinary Persons, Prodigies of Sense and Genius, of whom perhaps, not above Three or Four fall to the Share of any one Nation in half a Century, are excepted, Men are not qualify'd

lisy'd to write well upon great Subjects, where acute and solid Reason, deep Penetration, and great Learning are requir'd, till they approach to their Thirtieth Year: they are therefore unfit not only to engage in difficult and important Controversies of Theology, Philosophy and Politicks, but likewise to attempt the superior Poetry, whether of the Epick, Lyrick, or Tragick Kind. The Reason that supports this Observation is, that before Men are advanc'd to such a Period of Life, as they have not by Study, Reading and Conversation acquir'd a sufficient Maturity of Taste, nor enough digested their Notions, so have they not stock'd their Understandings with such plenty of Ideas, as should enable them to succeed in such great Undertakings. And if young Men, who are unequal to Polemical Discourses and the sublime Poetry, could restrain their Passion, deny themselves the Pleasure of appearing in Print, and withstand the Temptation of being call'd Authors; could they forbear to grasp the Pen, and be contented to continue diligent and modest Learners, and endeavour to enrich their Minds by Reflection, Books and thoughtful Observation, till they had reach'd the Stage of Life that I have men-

mention'd, they would set out from the Press with greater Advantage, and the World would not be oppress'd with so many jejune Pieces, and such abundance of crude and abortive Productions.

IT must be remark'd, that particular Persons, by their peculiar Complexion, come early to their Parts, and like Summer Fruit thrive and ripen apace, while others of a less sprightly and volatile Constitution, advance slowly to Maturity: The first make a fine Bloom and quickly bring forth, but the last are most capable of strong and durable Productions. Some of a rich Genius like a fat and generous Soil, that is mown twice a Year, are never impoverish'd; while others must often lie fallow, like hilly and barren Lands, that want Rest, and require the genial Nitre of the Air, to recruit their prolifick Power; some by hard Study and Application have furnish'd their Minds with an immense Stock of Ideas, and are not therefore so easily exhausted, as those who have taken little Care to hoard up such plentiful Stores and enrich their Minds with Treasures of Science.

I know it will be allow'd by all, that Persons advanc'd in Years are most capable of Writings, which require Judgment, Learning and long Observation, but some will not grant that they are fit for Works of Invention and Fancy; for that Endowment they look upon as peculiar to Youth; but this Opinion is founded on a Mistake: Our famous *Milton* wrote his *Paradise Lost*, at least a great part of it, and his *Sampson Agonistes*, in the last Stages of his Life; and yet his admirable Genius shines forth in those poetical Works more than in all his former Performances. It is allowed by the best Judges, that Mr. *Dryden's* last Poems excelled those he had writ before, and that his grey Hairs, which ripen'd his Judgment and improv'd his Reason, had not in the least abated, and much less extinguished his poetical Fire.

THE same thing may be affirmed of many others in this and the neighbouring Nations. It is true, that Judgment is justly allow'd to be generally the Possession and Ornament of Men in Years; but it is as true, that those who were ever in their past Life endow'd with an inventive Genius, fine Spirit and lively Imagination, always preserv'd those Qualities

Qualities as long as they preserv'd their other Intellectual Abilities; and it is no wonder that Men of an advanced Age should not be Masters of a strong and sprightly Fancy, which was never their Talent in their Youth; for how can it be expected that those, who had only a plain Understanding and a solid Capacity from their Cradle, should have it flower'd and enrich'd with all the Ornaments and Splendor produc'd by a spirit-ful Imagination, which Nature never gave them?

IF a Person becomes an excellent Writer by Forty, it is certain he will continue so till Fifty, and by the Improvement of Practice and Experience, will yet acquire a maturer Judgment and a more accomplish'd Pen, provided his Constitution remains hail and vigorous; and the Parity of Reason will be extended to Sixty Years, and so forwards, if the Health of the Author does not decay by the weak and valetudinary State of his Body, nor is diminish'd or broken by the Infirmities of Age, derived from the Immoralities of Youth. And as this is in Theory clear, so it is evident in Fact, as will presently appear: And it is my Opinion, that it will be difficult to produce

duce any Examples of Men, who ever lost the Force of their Imagination (for what they never had they cannot be said to have lost) till by a general Decay of Body, their Reason, Memory and Judgment were as much impair'd as their lighter Faculties.

AND if we examine the History of the ancient Poets, how many Instances will occur that confirm my Observation. *Sophocles*, the Prince of Tragick Writers, among his numerous Pieces, wrote one of his Tragedies at Fourscore Years of Age, which he produc'd before the Judges as an Evidence of his sound Mind and unimpair'd Faculties, when he was represented by his Son as broken with Age and uncapable of the Management of his Estate and Business. *Homer*, *Euripides*, *Pindar* and many others, retain'd their Vigour and extent of Fancy through the whole Course of a long Life: nor did the eloquent *Cicero* discover any loss of Spirits and Imagination in his last Writings, as appears by his admirable Works, particularly his Book *de Senectute*, writ with the Judgment of an old, and the Vivacity of a young Man. But suppose, that in old Men the Imagination should be much weaken'd, yet I cannot see that by

by their Years they are less capable of Writings that contain Reflections upon human Nature, tho this likewise is asserted by the Author before-cited. On the contrary, by their great Experience and long Attention to the Passions, Customs and Manners of Men, and all the Varieties of their Actions, they acquire a more certain, as well as a more extensive Knowledge of the Nature of Man; and this not being the Business of Invention and Fancy, but of a just Application and a penetrating and comprehensive Judgment, it is very plain that old Men are most fit for this Province. But as to the Season when the Pen should be laid down, it is various and undetermin'd, according to the Health and Vigour of the Author in any Period of Life whatsoever; for when his Intellectual Faculties of themselves decay and his Spirit evaporates, or if they sink by the Infirmities of the Body, he is grown too Old to write, at whatever Time it happens.

IT is a great Felicity of Judgment in a Writer, as well as Speaker, to leave off when he has done, and not to be carry'd on by an impotent desire

fire of Writing till he becomes disagreeable ; and it is to be hoped, that in such a Case the Bookseller will stop the Author, and prevent the Care of his Friends, who might otherwise be obliged by a good natur'd Violence to wrest his Pen out of his Hand, as we disseize a Man of his Sword, who is about to plunge it in his own Breast.

BUT there is likewise a great distinction to be made between Writers, in respect of the native Strength of their Constitution ; some are form'd of tender and delicate Fibres, and mov'd by Spirits too much rarify'd and expanded, whence they are soon fatigu'd and subject to Waste and Dissipation. These weakly and washy Wits, not being able to undergo the Fatigue of voluminous Writers, are soon spent and run off their Metal ; while others, on whom, if the Expression may be allowed, Nature has bestow'd a vigorous, finewy, and athletick Faculties, Persons who have Bodies as well as Souls, and Limbs as well as Heads to qualify them for lasting Labour, whose Spirits are firm and consistent, as well as bright and active, and have no less the Strength
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of the Axe, than the Edge of the Razor ; these Persons, I say, will bear intense Study and Invention to a far greater Extent of Time, without discovering any Marks of Decay.



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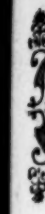
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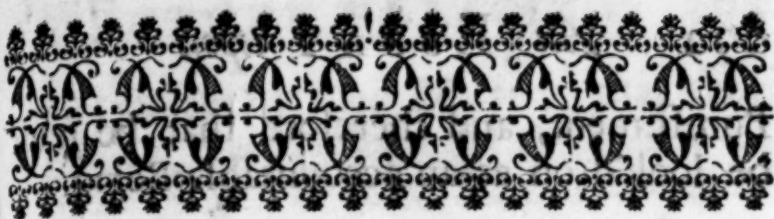


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THAT the Soul survives the
Dissolution of the Body and
passes by Death into a State
of Immortality, is an Arti-
cle reveal'd by the Light of
Reason in all Ages, to all Nations ; and as
this Opinion, establish'd and propagated by
universal Approbation, took deep Root in
the Minds of the People, so while they con-
sider'd Man as endow'd with Reason and
a free Principle of Operation, they right-
ly infer'd, that he was fit to be govern'd
by Laws, and capable of being mov'd
to Obedience by Hopes of Reward, and
deter'd from Disobedience by Fears of

Punishment, and therefore that he must be look'd on as an accountable Being.

By this they were led to another Conclusion, namely, that in their second State of Existence by an impartial Sentence of Divine Justice, of which they saw no equal Dispensation in this Life, they should be condemn'd to a miserable or advanc'd to a happy Condition, agreeable to the Moral Distinction of their Actions. This was the general Belief and Expectation of the World, tho it must be allow'd that a few bad Philosophers and worse Men, who chiefly sprung from the degenerate Schools of *Pythagoras* and *Plato*, express'd very contrary Sentiments, and by their impious Schemes, affronted the Reason of Mankind.

It is remarkable, that this irreligious Race did not derive their Origin from the illiterate Vulgar, or from loose young Men; for whoever heard of a beardless Atheist, or a Peasant without some Belief of Divine Providence? But these were the Assertions of Adult Persons, who were educated in the Colleges of Learning: for such was the Arrogance and Vain-Glory of the *Grecian* Apostates, who corrupted the Purity of the Doctrines

FUTURE FELICITY. 293

doctrines taught by their Masters, that they rely'd on the Power of their Wit to maintain the most absurd and inconsistent Principles; and being unwilling or not able to restrain their Appetites and govern their Passions, they endeavour'd to draw the painful Stings from the Sweets of Luxury and forbidden Pleasure, by quieting their secret Remorse, and freeing their Minds from the fearful Apprehensions of a Future Account. In order to this, they invented Schemes of Philosophy, which by stifling the inbred Notions of a Life to come, might sit easy upon their vicious Habits and Inclinations: But while these insolent pretenders to sublimer Science flew in the Face of their own Conscience, offer'd Violence to Reason, and contradicted the unanimous Determination of Mankind, the best and greatest Part of the Philosophers and the collective Body of the People declar'd their Opinion in favour of a Future State, in which they believ'd that wicked and impious Men are condemn'd to various Kinds of Torments, and the Just are rewarded with Eternal Happiness. Those who in Vertue were superior to the rest, and by their great and generous Actions had been beneficial to the World, were according to the Theology of Heathen Na-

tions advanced to the Order of inferior Deities, and took their Seat among the Stars, while the rest were placed in the *Elysian* Groves, where, after a Daught of the Lake *Lethe* had effaced the Remembrance of their Sorrows in everlasting Oblivion, they entred upon a State of endless Satisfaction and Delight. Should I transcribe all the Passages of Pagan Authors on this Subject, especially those of *Plato*, *Plutarch*, and *Cicero*, the Citations alone would swell to a Volume.

It must not be dissembled, that this Belief of a Future Immortality among the Heathens, was weaken'd and became less operative by a great Mixture of Diffidence and Fluctuation of Mind. When they attempted to take a View of the World to come, they met with thick interposing Mists, that sometimes intercepted, and always by making it obscure, abated the Pleasure of the Prospect. And therefore the Supream Being out of Compassion to Mankind, who were overspread with Darkness and Confusion, was pleas'd to give them clearer Views of what so much concern'd their Felicity, and by his gracious Revelation communicated by a Divine Mediator, to set this important Truth in a stronger Light, which might

FUTURE FELICITY. 295

at once confirm and improve the Decrees of our native Reason: And tho it is surprizing even to Astonishment, that an Article of such vast Consequence, as this of a Future State, should hover in the Imagination and float on the Brain, without descending more frequently to the Heart, or influencing more powerfully the Actions of Life, yet this is not to be attributed to the Defect of Certainty, but to the Violence of inordinate Appetites and predominant Habits of Vice.

By whatever means Men elude the Force of this Doctrine of a Future Immortality, and disappoint the Moral Impressions that should naturally proceed from it; yet that there is such a State, is a Position that will admit of no reasonable Hesitation, where the Race of *Adam*, according to the difference of their Characters, shall meet with a different Fate, when the Impious shall be consign'd to endless Misery, and the Vertuous shall inherit everlasting Bliss.

THO the Extent of this Felicity, as said in sacred Scripture, is unmeasurable, and our most elevated and comprehensive Ideas are unequal to the Object; yet this is not a Reason, as some imagine,

why we should not enquire into the Nature of it, for fear of a criminal Curiosity in prying into Divine Mysteries beyond what is revealed: For it is evident, that our Duty and Interest engage us to contemplate and understand, to the utmost of our Capacity, the Perfections of the Supream Being, and the admirable Appearances in the Works of Creation and Providence; tho at the same time it must be acknowledg'd, that they exceed the Extent of our Faculties, and that the most penetrating and elevated Mind, that has advanc'd farthest in Divine and Natural Science, is ignorant of infinite more Things, than those which he understands.

BESIDES, to inspire our Souls with a worthy Ambition, to enliven our Desires and animate our Pursuits after a happy Immortality, it is reasonable we should form as clear and vast Conceptions of it as our Faculties will admit; but a general Notion of this Happiness to which all Men aspire, who act from sublime and generous Principles of Vertue, cannot be so warm and operative, as when we consider its Nature more intimately, and reflect with deliberation on the particular Parts of which it is compounded.

BEFORE

FUTURE FELICITY. 297

BEFORE I enter into a more accurate Enquiry into the Constitution and Extent of Future Happiness, it will not be improper to correct some Mistakes about it, by determining in what Enjoyments and Circumstances of Life it does not consist.

AND first we must remove all the various Ideas of Pleasure, which gratify our Senses in this World, from the Conception of a Future happy State, when these Houses of Clay, which are continually obnoxious to Waste and Corruption, shall be refin'd and chang'd into glorious Bodies, and become capable of Divine Delights and Eternal Duration. For the Objects, that now by acting agreeably on our Organs, excite voluptuous Sensations, will bear no proportion or conformity to them, when the Body is exalted almost to the Dignity and Perfection of a spiritual Being, and therefore can no longer affect the Senses in such a manner as produces Pleasure in this State of Mortality.

THE Soul, while united to a Frame of Matter, receives its first Ideas by the Mediation of Corporeal Organs; and tho afterwards her reflex Actions and various
Deducti-

Deductions are purely Intellectual, yet her most easy and natural Perceptions are occasion'd by the Senses. The common Mass of Mankind have such a low and dull Apprehension, that their Understandings are incapable of abstracted Notions and refin'd Speculations; and therefore the Scriptures have exhibited to us the Felicity of a Future State, by Metaphors deriv'd from sensible Objects. It is sometimes shadow'd forth by pompous Triumphs, melodious Hallelujahs and delicious Banquets; sometimes by Imperial Thrones and stately Palaces, and sometimes by delightful Gardens, living Waters and ravishing Groves: But the Blissful State is most frequently represented under the Character of *Light* and *Glory*, the most excellent Object of the most excellent Sense. Light is the most admirable and the most perfect of all Inanimate Beings, the Beauty and Joy of the Creation; and therefore when we would express any sensitive Quality or Intellectual Perfection by the strongest Metaphor, we always make use of this. Thus Life, Understanding, Wisdom, and Moral Endowments, by the aptest Figure, are call'd Light: The Favour and Benevolence of Princes are express'd by lifting up the Light of the Countenance: The

FUTURE FELICITY. 299

The Seats of the Bless'd are call'd the Regions of Light, and a State of Felicity is declar'd to be the Fruition of Glory, in which the Righteous shall shine like the Sun in the Firmament. In these various ways of addressing to our Conceptions, by such figurative Ideas of Future Happiness, we must not suppose that the Blessedness of Heaven really consists in sensual Enjoyments, no not in the Possession of Glory or Light self, such as we now enjoy and is called by that Name, as having a relation to the Organ of Sight, on which it acts; but we must elevate our Thoughts to something more excellent and delightful, and which cannot be exhibited to us in present State by any other Ideas than those that affect our Senses in the most grateful manner.

It is in this place remarkable, that the sacred Writings have often, in very lively and beautiful Expression, describ'd our Future Happiness by all the Qualities that chiefly gratify our Sight and Taste, Hearing and Smell; but their Style is so admirably pure, that to represent the Felicity of Heaven, they never borrow any Metaphor from those Pleasures, that constitute the Paradise of *Mahomet*.

NOR does the Happiness of the Life to come consist in a serene, inactive Indolence. It is observable, that Pain and Sorrow leave deeper Impressions on the Mind than Delight and Pleasure; and hence, I imagine, it comes to pass that so many Persons in all Ages have look'd on Cessation of Corporeal Sufferings, and a settled Calm and Quiet of Soul to be the chief Felicity of Human Nature. Nor is this only the Doctrine of the *Epicurean* School, but many others have Propensions to the same Opinion, and are ready to make Ease of Body and Tranquility of Mind, Ideas which imply only Absence of Torment and Trouble, the ultimate Object of their Wishes.

NOR is it an unusual Thing among the more vertuous and wiser Part of Mankind to represent to themselves the Happiness of a Future State under the Notion of Everlasting Rest, to which they are led by many Expressions in sacred Scripture. It is true, we have a just negative Conception of Felicity, when we consider it as a State, in which all Sufferings of Body and Mind are suspended or extinguish'd; but it is as certain, that the Happiness of Intelligent Beings must be something positive, and therefore must
consist

FUTURE FELICITY. 301

consist in a constant and uniform Series of the most delightful Operations, in which the Intellectual Powers can be engag'd; it being impossible to conceive how so active a Principle as the Mind can be happy, but when its Faculties are agreeably exercis'd on their proper Objects; but of this more in the following Pages.

THE Righteous, after the Union of Soul and Body is dissolv'd, immediately upon their entrance on their new way of Existence, shall be receiv'd and congratulated by the Angels of Heaven, and convey'd to the Habitations of the Blest; the Truth of which Assertion is supported by Divine Authority in the Parable of *Lazarus* and *Dives*. It is not possible to express or conceive the Transports of Joy, which will break in upon their Minds from this surprizing Revolution, to find themselves on a sudden rais'd from their low Condition in this dark and uncomfortable Vale of Tears, to a Station little inferiour to that of the Angelick Order in the Seats of Light and Everlasting Rest; to feel all their Doubts and anxious Diffidence about the safety of their future State remov'd by their actual Possession of that Crown of Glory which was set before them as the Prize and

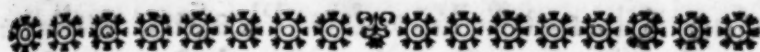
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Encouragement of their Pious Labours, must engage all the Powers of the Soul in the greatest Raptures of Admiration and Delight. What is the Triumph of a mighty Conqueror, who after an obstinate and bloody Fight, having defeated his Competitor, receives the Congratulations of his Generals, and passes thro' the Shouts and Acclamations of the Multitude, to ascend a Throne, the Reward of his Victory? What is the Satisfaction of an ambitious Statesman, who by his superiour Subtilty has supplanted his Opposers, rais'd himself to the Head of publick Affairs, and fix'd himself without a Rival in the Favour of his Sovereign? Or what is the Pleasure of an indigent and obscure Subject, that by the unexpected Bounty and Indulgence of his Prince is advanc'd to a Post of Power and Dignity, if compar'd with the Extasy and Exultation of the Righteous, who are newly disengag'd from their mortal Bodies, deliver'd from the Calamities of this Life, and admitted to the Fruition of endless Bliss?

I will now enter upon a particular Enquiry, and examine in what the Happiness of the Righteous in their future State will consist, as well in a privative as a positive Sense, both in respect of
the

FUTURE FELICITY. 303

the Body and the Soul distinctly consider'd.



Of the Happiness of Good Men hereafter, in respect of their Bodies.

THAT the Body may be render'd capable of a happy Immortality, it is necessary it should be first disengag'd and freed from all gross and impure Parts, that made it obnoxious to Diffipation, Pain and Dissolution in its former Condition; and from this in a privative Sense will arise the Felicity of the Just in the respect of the Body.

So great and so many are the Calamities of this transient State, proceeding from the frail and corruptible Nature of the Body, which thro' every Stage of Life is dispos'd to a thousand Infirmities and Diseases, that it must be allow'd a mighty Happiness to be deliver'd at once from such grievous Sufferings: If one that is afflicted with languishing Sicknes, or is rack'd with the Stone, or burns in a Feaver, finds on a sudden his Distemper remov'd,
and

and feels himself at Ease and in perfect Tranquility, how strong and lively are the Expressions of his Joy at this surprising Change? But this Pleasure will be much better tasted by Good Men when they enter upon Eternity, for then all Sufferings of the Body ceasing, they shall at once find themselves freed from all their former Calamities, and deliver'd from the tormenting Fears of their return. If in a great measure the future Misery of Condemn'd Criminals consists in bearing everlasting bodily Torments, then it must be one great part of the Happiness of the Righteous, that they are entirely and for ever deliver'd from them.

BUT the Body likewise in a positive Sense shall be happy, when the Blest Redeemer of Mankind shall at the last Day descend from Heaven, and command the Grave to release his Captive Saints: The Bodies of the Just, before obnoxious to Pain, Waste and Corruption, shall undergo so great a Change, that now they shall become Incorruptible and Immortal. It is very wonderful that such a mean and ruin'd Frame of Earth should be advanc'd to such a State of Perfection, as to be render'd capable of
Eternal

FUTURE FELICITY. 305

Eternal Duration, but we are assur'd by the Evidence of Divine Revelation, that this Event will certainly come to pass; and this should not be thought incredible to any who reflect on the mighty Power of the Author of Nature: He that call'd our Bodies out of Nothing into Being, can with greater ease endow them with Properties, by which they may be enabled to continue for ever; for who can comprehend the extent of Omnipotence? Some Men of Learning have declar'd their Opinion, that the Almighty Being can so exalt, refine and dispose meer Matter, as to make it capable of Thought and Reflection, at least they would not determine that it was impossible to raise it to that Degree of Perfection: Tho' this Speculation in my Judgment is not solid, yet this may be infer'd from the Idea of unlimited Power, that it is no way repugnant to Reason, that the Lord of Nature, if he pleases, should improve and rectify the Matter of our Bodies in such a measure, as may qualify them to endure to endless Ages.

AND as they shall be made Immortal, so they shall become Beautiful and Illustrious, being fashion'd like the Glorious Body of the Son of God, which high

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Prerogative the Divine Writings declare shall be the Reward of the Righteous ; and therefore should we conceive a Vehicle, or Cloathing, form'd partly of the purest Light that our Eyes ever beheld, and partly of the finest Ether condens'd and compacted for that end, this would be no more than a faint Resemblance of the splendid Frame and Appearance of a Just Man admitted to the Assembly of the Blest.

IF a Man possess'd of all the Vivacity and Charms of Youth, the Blessing of Health, and a vigorous Constitution, when his Limbs are active, his Joynts flexible, and his Blood sprightly and warm in his Veins, is compar'd with one enfeebled, emaciated and bow'd down with Aches and old Age, the first will not so much excel the last, as the Body of the Righteous Person at the opening of the Resurrection, and the Commencement of Immortality will surpass it self in its former State of Existence.

WHEN the Materials of the Body thus rectify'd and rais'd to the highest Purity, shall imitate the Vehicles of the Angelick Order ; who, as it is probable, according to the Opinion of the *Platonists* and

FUTURE FELICITY. 307

and the eldest Fathers of the Church, are not entirely incorporeal, but cloath'd with the finest Matter resembling that of Light and exalted Fire; it will be easy to conceive, that they will be endow'd with Agility and Swiftneſs in the ſame Proportion; and then theſe pure Bodies may by the Impulſe of the Soul be waſted from World to World, and from one Point of the Etherial Regions to another far remote, with the Velocity of an Angel, or a Ray of Light.

As the Organs of a Glorify'd Body will have ſuch Ability for Motion, ſo the Spirits will be ſublim'd, expanded and purify'd to ſuch Perfection, and at the ſame time be render'd ſo active and durable, as to become fit Inſtruments to ſerve the ſuperior Faculties of the Mind in their various Efforts, without Waſte and Wearineſs.

IN this World it is the conſtant Complaint of excellent Minds, that purſue ſuperior Attainments of Vertue, and would fain keep an uninterrupted Intercourſe above, that their Bodies hang like a dead Weight upon their Souls, eclipse their intellectual Faculties, and clog their Operations; that they ſtop them in their

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Flight

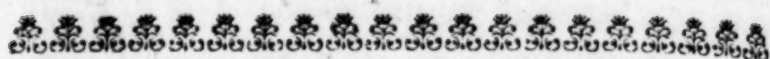
Flight when they are rising to the Seats above, and bring them down again to the Earth with a reactive Force, that controuls their Inclinations. The Animal Spirits in this Life are so weak, so obnoxious to Dissipation, and sink so soon under intense Contemplation, or ardent Strains of Piety and Devotion, that the Mind is quickly tir'd, and demands a Relaxation to refresh her Powers. Nor is this a less hindrance in the Pursuits of Science, and the curious Observation of the Wonders of the Universe: Those few Persons who apply themselves with indefatigable Labour to Study and Contemplation, find to their Sorrow, that the Soul, however bright and active in its own Nature, being encumber'd with a Body of Earth, and oblig'd to employ coarse corporeal Instruments in the Exercise of all her Powers, is unable to exert her natural Faculties for acquiring any eminent degrees of Knowledge. It is true, if a wise and acute Philosopher is compar'd with the dull and unreflecting Natives of barbarous Countries, he may justly own his superiour Understanding and Attainments; but if this Sage should be a Competitor with the meanest Person in a State of Bliss and Perfection, he would reflect with
Shame

FUTURE FELICITY. 309

Shame upon his Stupidity and Ignorance.

BUT in a State of Immortality these Impediments will be remov'd, the Body will then be so refin'd and exalted, and so perfectly freed from all Mixtures of gross and heavy Ingredients, that becoming all Glorious, it will be endow'd with inexpressible Activity; and being thus happily chang'd and rais'd to as great a degree of Purity and Improvement as perhaps Matter is capable of receiving, it will furnish the Mind with apt and suitable Instruments for its highest and most sprightly Operations; and how much this will contribute to the Happiness of the Just in a Future State, will appear in the Sequel of this Discourse.

BESIDES it is worthy of Consideration, that as every Man feels Pleasure and Satisfaction in an inward Sense of Health and Vigour, so the Righteous in their Future State will find far greater Delight in the Consciousness of their Immortal Strength and unwearied Agility, by which they will be qualify'd for all the various Employments, Exercises and Expeditions, that may contribute to their Happiness.



*Of the Happiness of Just Men here-
after, in respect of their Souls.*

IF we contemplate the Felicity of good Men, with regard to their Souls, it consists privatively in their Deliverance from those Temptations and Allurements to Sin and Folly, to which they were continually expos'd in this Life. They will no longer be mov'd to envy the flourishing Condition of the Libertine or the impious Scoffer at Religion, whilst they now plainly see, that the Vicious and Prophane, who shar'd the Honours and Pleasures of this World, had those transient Enjoyments for their whole Portion, a Portion fit rather to excite Disdain or Pity, than Esteem or Envy. They will now regard those unhappy Persons, so much admir'd and courted by deluded and unthoughtful Men, as we look on sleek and pamper'd Beasts, that adorn'd with Garlands and costly Trappings are led in Pomp to be sacrificed. They will now applaud the Security of an humble or middle Fortune, and adore the gracious Providence, that protected them

FUTURE FELICITY. 311

them from the Acquisition of Preferments, Greatness and Abundance, whose fatal Snares so few of those that possess'd them, have escaped. They will no more be expos'd to the Hatred and Derision, Calumnies and Persecutions of the implacable Enemies of Religion and Vertue, which here on Earth often interrupted their Peace, and fill'd their Minds with Trouble and Disquiet. By a deep impassable Gulph they are for ever separated from that vile part of Mankind, and now they know no other Company, but what entirely agree with themselves in Interests, Inclinations and Enjoyments.

IN this happy State of Immortality no Man regrets his Disappointment by an insincere or unconstant Friend, or the unexpected ill Usage of those, whom he had laid under Obligation to make more grateful Returns. No longer are the Slanders and Defamations of envious and censorious Tongues, the Moroseness and Spleen of spiteful Neighbours, nor the Unkindness of near Relations, the sad Subjects of the Righteous Man's Complaints. The serene and divine Disposition of Mind, which a good Man shall then enjoy, shall no more be interrupted

ed or weaken'd by Engagements in Bu-
ness, or the unavoidable Company of vain,
loose or irreligious Men: Nor will the
Charms of forbidden Pleasure any more
entice him to gratify his Senses at the
Expence of his Vertue, and prevail with
him in unguarded Seasons, to part with
the Peace and Quiet of his Mind for
transient Satisfactions and lasting Re-
morse.

AND as the Just are deliver'd from the
Temptations of this Life, so they are
freed from all Remains of vicious Ha-
bits and evil Inclinations, which in this
World were the Reason why their Lives
were not equal and uniform; and tho
the Scale went down on the side of Ver-
tue, yet their Imperfections and Relap-
ses often occasion'd a Necessity of renew-
ing their penetential Sorrow, and crea-
ted many disquieting Apprehensions of
Divine Anger: And tho a good Man,
who after he has comply'd with Temp-
tation and contracted new Guilt, bewails
his Fall, and in the Anguish of his Heart
deprecates the Displeasure of Heaven,
will acknowledge that he feels more so-
lid Satisfaction in Contrition it self, which
he looks upon as a means to restore his
Peace, than can be found in the Posses-
sion

FUTURE FELICITY. 313

sion of sensual Delights; yet still it must be own'd, that a genuine and effectual Repentance is accompany'd with exquisite Grief and Self-displeasure, for Guilt unavoidably produces Shame and Trouble, as when we are freed from it, the Mind naturally feels it self at Ease, and settles into a State of Tranquility.

As in this Life bad Men have some Dispositions to Goodness, tho in a low and ineffectual Degree, being overcome by contrary Habits and stronger Inclinations to Vice; so the greatest part of good Men, tho their Vertues are more conspicuous and predominant than their Errors, feel, however, frequent Strugglings, and sometimes prevalent Efforts of degenerate Nature: The shining Piety of the most excellent Minds is blended and debas'd by impure Mixtures of evil Propensions not entirely subdu'd, which, like the Specks and Flaws of a precious Stone, are the Spots and Blemishes of imperfect Vertue: and hence it comes to pass, that pious Men perceive in themselves a perpetual War between their good and bad Dispositions, which is as lasting as their Lives, and they die in the Combat. *Video meliora proboque deteriora sequor*, is not only the Language of a Heathen

Heathen Poet, but of a great Apostle; *The Things that I would do, I do not, and that which I would not do, that do I.* The Vertues of the greatest Part languishes in an unequal valetudinary State, that is liable to many Infirmities, and when it is most healthful and vigorous is apt to be surpriz'd, and is subject to Relapse; and in this painful and uncomfortable Condition the Righteous in this Life, like Persons seiz'd with a Palsey, are partly dead and partly alive; and they cannot but exceedingly regret such an uneasy State, and earnestly wish to be deliver'd from it, which Desire will be compleatly satisfy'd upon their first Admission into Heaven.

IN this happy Place the Just will have no more reason to watch every secret Motion of the Mind, either to observe and stifle the first Strugglings of impure Instincts, and by this Caution to preserve the Fountain of Religion clear and unpolluted, or to revive the languishing Fire of Divine Love by Contemplation and Acts of Devotion, till it spreads through the Soul, warms the Heart, and sets all the Principles of Piety in Motion. They will now have no Difficulties to conquer, no Hardships to undergo, by
which

FUTURE FELICITY. 315

which they may improve their Knowledge and exalt their Faculties, strengthen and confirm their Habits of Vertue, and break the Power of contrary Inclinations: And what an inexpressible Pleasure will it be to a good Man, to find his Heart deliver'd entirely from all criminal Dispositions, which once he struggled so hard to resist, and to feel himself freed from all Fear and Apprehension of wounding his Conscience, or offending his Maker by any guilty Relapse? How great the Felicity will be to be thus purg'd and refin'd from all Moral Impurity, and to be confirm'd for ever in a State of Innocence, religious Persons, and they only, are qualify'd to conceive, who know what Trouble and Regret their Deviations from the Rules of Vertue have cost them, and what Difficulties and Pains they have undergone to maintain their Ground against the Assaults of tempting Objects that every way surround them, and the constant Efforts of the vigilant, malicious and powerful Enemy of Mankind.

THE Felicity of the Righteous in respect of the Soul, consider'd in a positive Sense, consists in the highest Degrees of Perfection, which its Faculties are capable

ble of receiving, and in their regular, constant and most intense Operations about their proper Objects: And since Man is form'd after the Divine Image, and endow'd with suitable Powers to contemplate, adore and enjoy the great Author of his Being, he is then completely happy, when his Mind puts forth its utmost Energy, and is entirely taken up in the Fruition of the exhaustless Fountain of Goodness.

WHEN the Soul in the Possession of immortal Bliss, shall be furnish'd with Animal Spirits so pure, active and durable, as before suggested, how clear, how vigorous and unweary'd will be her Faculties? With what Strength and Alacrity will she exert her self in her Operations? Her intellectual Capacity will be elevated and enlarg'd in proportion to the Fineness, Force and Mobility of the new Instruments of her Actions: The Understanding in Penetration, Judgment and Comprehension, in swift Reflection and Solidity of Reason, the Imagination in Brightness and Vivacity, the Memory in Compass and retentive Power, will excel incomparably themselves, when in this imperfect State of Mortality. Here the Soul was chiefly design'd
for

FUTURE FELICITY. 317

for the Exercife of Moral Duties, and not for great Discoveries and extensive Knowledge; but when ſhe enjoys a happy Immortality, her Faculties will be rais'd and fitted for progrefſive Improvements in all defirable Science. And then what an Affluence of juſt, lively and permanent Ideas will enlighten and adorn the Mind, and excite our conſtant Admiration and unſpeakable Delight? What are the Acquiſitions of the moſt profound and clearſighted Philoſopher, who is ignorant of a thouſand Things to one that he knows, and after all his curious Enquiries and laborious Speculations, has but obſcure and unequal Notions of thoſe Objects which he fancies he underſtands? Or what are the Endowments of the fineſt Spirits, the moſt celebrated Wits and Perſons of ſuperior and admirable Genius, if compar'd with the Attainments and intellectual Perfections of the Bleſs'd above? The Underſtandings of Men of the moſt elevated and refin'd Parts in this World are weak and unextended, ſlow of Conception, poor in Ideas and involv'd in Miſts of Ignorance and Error, and are as much ſurpaſs'd by the Faculties and Endowments of the Righteous in their happy State, as they themſelves excel the ſtupid and ſcarce reaſonable Inhabitants of *Scythia* and *Ethiopia*?

WHEN

WHEN the Soul shall be provided with such suitable and active Instruments, in what spiritfuf and vigorous Efforts will ſhe exerciſe her Powers? How ſtedfaſt, and with what Intenſeneſs will ſhe fix her Eyes on the raviſhing beatifick Viſion, the ineffable Effulgence and Manifeſtations of Divine Majeſty, eſpecially in the Perſon of our exalted Head and Saviour?

IN this high State of Felicity the illuminated Mind will be capable of deeper Penetration into the Cauſes and Properties of Things, and of far clearer and more extenſive Views; and by its ſtronger and more piercing Sight, will be able to graſp and maſter an infinite Number of Objects, that in this Life, by their Inequality and intricate Nature, eluded all its painful Enquiries, and left it ſuſpended in Doubt, or bewilder'd and groping in Obſcurity.

IT will then be fill'd with purer and more juſt Ideas of the Divine Attributes and Perfections appearing in his admirable Works of Creation and Providence, eſpecially the wonderful Contrivance of Man's Redemption, that will incomparably

FUTURE FELICITY. 319

rably excel all intellectual Endowments of this Mortal State, which in the most excellent Minds are but dim Scetches, and crude indigested Schemes of Science, compar'd with the Evidence and Light in which they will appear to the Righteous in the next Life. But notwithstanding a more clear and extensive Knowledge will greatly contribute, as a means to the Happiness of the Blest, yet it is not that, in which the formal and essential Idea of this Happiness does consist; all Objects that attract Esteem and engage Affection, must be offer'd first to the Understanding as good and amiable, and according to the Degree of that Idea the measure of Esteem and Desire is excited. Knowledge therefore is the Eye that affects the Heart, by representing to it the attractive Images of Beauty and Goodness, but it is by no means the Possession of them, nor the Satisfaction and Pleasure which arise from it.

As the conscious and contemplative Power of the Soul is the Understanding, so the enjoying Faculty is Love; I do not mean the sensitive, corporeal Passion, but the rational Appetite, a Capacity proper to free Agents, whose Object

ject is Goodness, and is infinitely superior to the other, which we have in common with Brute Animals. Let it then be suppos'd that the Will or Rational Appetite of an intelligent Creature inclines and adheres to the Goodness of the supream Being, the only adequate Object of his Happiness, with the utmost Complacency and Delight, and this Fruition exhibits the right Idea of that Creature's Felicity.

AND since a previous Conception of the Excellence and amiable Nature of the supream Being is necessary to excite Desire, and determine the Will to chuse him as the final Object of our Happiness, the Understanding in a State of Bliss will be always employ'd in contemplating the Perfections of the Author of all Things, in the wonderful Productions of his Creation, and the wise Conduct of his Providence, that it may keep up the most exalted and attractive Conception of the Divine Nature, and administer new and endless Incentives of Love and Admiration, and by this means constantly determine the Motion of the Will to its beatifick Center.

Of

*Of the Happiness of Just Men in a
Future State, in Respect of their
enlarg'd Knowledge.*

IF the Reflections I have made are allow'd as reasonable, it will not be difficult to explain and illustrate in a particular manner the Happiness of a Future State: For if the Intellectual Faculties of a blest Mind are without interruption, tho' successively engag'd in discovering and contemplating new Miracles of Divine Power, Wisdom and Goodness, demonstrated in his various Worlds, this will not fail of feeding everlasting Love and Delight in their utmost Height, Vigour and Extent, which is but another Expression of Eternal Happiness.

IT is hence evident, that the progressive Knowledge of this Globe and its various Inhabitants, and the discovery of Wonders yet unknown in the infinite Numbers of glorious Orbs that shine above us, or are lost by immense distance to our Sight, which will demonstrate the Author to be unlimited, as

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well

well in the Efflux of his Power, as the Communications of his Goodness, accompany'd with admirable Skill and Contrivance, may hereafter be the means to perpetrate our Felicity, tho' it is not it self our formal and ultimate End, which consists in those Extasies of Love, and Raptures of Admiration and Delight, that result from such enlarg'd Knowledge.

SHOULD it be objected, that if this Position be true, than the Happiness of the Righteous at their first arrival in Heaven would not be perfect, but capable of addition and encrease: I answer, if that be granted, I cannot see that any Absurdity will follow, since it is allow'd that Good Men, who are departed this Life, do not enjoy such consummate Felicity, as they will do at the Resurrection, when their Souls shall be reunited to their Bodies: there is nothing in this Assertion repugnant to Reason or Revelation: It appears by the Sacred Writings, that notwithstanding all the Righteous shall be perfectly happy according to their various Capacities, one Saint nevertheless shall differ from another in Glory, as the Angels of one Order are superior to those of another; and if some happy Men shall excel others,

FUTURE FELICITY. 323

thers, then I can see no reason why the same Just Man may not, by future Acquisitions and Improvements in intellectual and moral Qualities, excel himself in respect of what he was at his first Admission into the Mansions of the Blest. But if we should suppose that the Righteous shall not receive any Augmentation of Felicity, yet it may still be allow'd, that the means of perpetuating and supporting his State of Blessedness may be various and successive: We may with ease conceive, that a constant Progression and Encrease of Knowledge from the Contemplation of an endless Diversity of wonderful Objects presented to the Mind, may feed and keep alive the highest Admiration and Delight; and thus, tho' the Happiness is the same, it may be continu'd by successive Discoveries of the Divine Perfections in the Works of Creation and Providence. And now I shall attempt to demonstrate by what Steps such Advances in Knowledge may be made.

IN this short and fleeting State of Life, our Understandings have very lame and imperfect Views of the Divine Perfections, and our Complacency and Admiration are in Proportion weak and defective, whilst wasting Pains, Sicknes,

and the Decays of Age cloud our Imaginations, enfeeble our Faculties, and obstruct their Operations; and therefore the Felicity of the Blest must suppose a clearer and more perfect Knowledge of the supream Being, the Possessor of all Goodness, than can be attain'd in this dark and transient Life; and since no reasonable Creature, not the most exalted Angel, can by immediate Intuition, inspect this immense and unsearchable Abyss of Glory, our Encrease of Divine Knowledge must consist in more refin'd, brighter and more enlarg'd Views of his Attributes, as manifested in his admirable Works of Creation, and his various and surprizing Schemes of Providence in his Moral Government of the World, than in this Life we are capable of comprehending.

MEN in a State of Bliss and Perfection more fully and clearly contemplate the Works of Creation, as well as those of Providence, particularly in the admirable Scheme of Redemption. The Works of Creation they know more intensively and extensively; more intensively as to their more certain and deeper Inspection into the Nature of Things, extensively as to the Number of Objects, either in
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FUTURE FELICITY. 325

respect of this Terrestrial Globe, or of the Nature, Faculties and Operations of the Soul.

THE Mind in a State of Happiness can with ease survey the Wonders of the Earth, and dive into the Depths and Secrets of the Sea, can unfold the various Appearances of Nature, account for the hidden Causes of Things, and unriddle the obscure and insuperable Difficulties, that in this Life confounded the wisest Heads, and eluded the Search of the most penetrating Philosopher. It now understands how the Parts of Matter cohere, can explain the Principle and Nature of Motion and Gravitation, and tell whether the Souls of Brutes are incorporeal or compos'd of a System of finer Matter; and if incorporeal, whether they continue in Being after the Dissolution of their Bodies; and if so, how they are employ'd, and whether they exist distinctly, or loose their Individuation by returning into some common Element, whence they were at first deriv'd; and if they perish, how their Extinction can be reconcil'd to their immaterial Nature; but if they are corporeal, how they are capable of an internal Power of local Motion, Perception, Sensation, and other Qualities

lities and Operations proper to the Animal Life. They now know how many and what the Elements are, that make compounded Bodies, and into which they are resolv'd, and by what peculiar Mixtures and Proportions the different Ingredients essentially constitute such an admirable Variety of Classes: by what Principle of Individuation they exist separate and distinct, and whence it comes to pass that, tho they always waste and repair their Losses by the Accession of new Matter, yet they are permanent and continue always the same. They now understand how the secret Power of the Imagination produces various Diseases, and imprints the Figures of several Fruits upon the Bodies of unborn Infants, and how many other surprizing Phænomena are produc'd, which in this Life were ascrib'd to occult Principles and the magical Power of Nature.

THE Soul will then discern from what Impulse the Celestial Bodies turn round in their Orbits, from whence their Motions have their different Determinations, and how the Globes at the same time roll various ways. It would be an endless Labour to enumerate all the wonderful and inexplicable Operations and myste.

mysterious Appearances of Nature, which
 delights by walking in dark and intri-
 cate Labyrinths to elude the Pursuits of
 eager Enquirers, and humble the Arro-
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 little Taste of any other Knowledge, but
 that of the most ready and effectual
 Ways of procuring Riches, Dignity and
 Power, for which however they will
 have no Occasion in their Future State,
 cannot form any suitable Ideas of the
 Pleasure that will arise from so vast an
 Encrease of Knowledge: But the Phi-
 losopher, who by long and painful Ap-
 plication, has at last found out some im-
 portant Secret which he longed to know,
 by the Satisfaction which he enjoys at
 this Discovery, may guess at the Trans-
 ports of those happy Persons, who shall
 see all the Wonders of Wisdom and Con-

trivance in the Formation of this elegant Terrestrial World laid open to their View.

WHILE the Soul is imprison'd in Flesh, she is a Stranger to her self, and unacquainted with her own Faculties, and the Manner how she exerts her active Powers; from which Defect abundance of insuperable Difficulties have, in all Ages, embroil'd and perplex'd the Schools of Philosophers and the Colleges of Divines, whose voluminous and endless Controversies cannot be determin'd, but by knowing the Nature of an intelligent, spiritual Substance, and the Springs and Ways of its Operations: And as the Soul is thus ignorant of her self and her own Faculties, so she can give no account by what secret Ties she is connected and vitally united to the Body; she knows not how she informs her material Companion, nor by what Power she makes it live; nor how she imparts to the various Organs their various Capacities of Sensation, nor how she moves and directs it from Place to Place, and enables it, by the Ministry of the Animal Spirits, to perform all her various Actions; nor is she conscious of the Nature of those Spirits which she employs, nor can

FUTURE FELICITY. 329

can she account for her own Impulse, when she commands them abroad, nor does she understand the Ways and Roads, through which they pass to execute her Orders. But in the Future State she will know her self more intimately, and will discern whether her superior commanding Faculties are different, or the same under various Modes of Conception; whether her Passions are really distinct, or are nothing else but the same Self-Love diversify'd by several Denominations arising from different Ways of exerting it self on different Objects. And when she is thus acquainted with her own Nature and operative Powers, what a wonderful Augmentation of Science must she thence receive, by which she will easily determine all the Questions of the Schools, and decide the Controversies of learned Men, who fiercely dispute in the Dark, and are angry with each other for not complying in Matters, which it is impossible that either Side should understand.

BESIDES, immediately after her Separation by Death, she will be convinc'd by Experience of what before she conceiv'd with Difficulty, that she can live and act independently on the Body; she will

will know whether at the Dissolution of her Corporeal Organs, she took away with her the Animal or Sensitive System, compos'd of the most refin'd Matter of her earthly Frame, for her new Cloathing, or whether she is array'd with a Vehicle of Ether or purify'd Fire, accommodated to her present State of Existence; and whether she finds the one or the other to be true, the new surprising Dress fitted to her Condition will afford great Admiration and Pleasure: And while she enjoys the ravishing View of the glorious Body of the Redeemer, which she will look upon as an Assurance of the promis'd Resurrection, and the bright and amiable Model by which her own shall be fashion'd, she cannot but anticipate the Joy of returning at the last Day to a vital Union with it.

THE Righteous in Heaven will be acquainted with God's admirable Administration of human Affairs, and his wise and beautiful Government of the World, partly by their own Review and Recollection, and partly, as it is probable, by the Narration of Angels and just Men made perfect, with whom they shall by Turns converse. The Angels, it is likely, will recite the wonderful Events and
Revo-

FUTURE FELICITY. 331

Revolutions that happen'd in those Nations where they resided, and had the Care of the Interests of the bless'd Mediator and his Church, whence an immense Accession of Knowledge may arise to the Just.

THE Saints in their Conversation may inform each other, to raise mutual Satisfaction and Delight, how they were inclin'd by Divine Grace, to enter upon a Religious Life in hopes of a happy Immortality; how they were insnar'd by Temptations and restor'd by Repentance, upon which they renew'd their Vows and solemn Engagements; how narrowly at one time they escap'd the Allurements of forbidden Pleasure, and at another, how to gain the Favour of great Men and humour their irreligious Patrons, they dissembled their Vertue, and were aw'd into those criminal Compliances, which afterwards cost them great Trouble and Remorse: How the Business and Cares of Life cool'd their devout Zeal, weaken'd their Resolutions, and brought them to a low and languishing State of Vertue; and what Pains they were oblig'd to undergo before they could revive the Divine Fire, and recover a pious Disposition of Mind: To what Anxiety

ty and Distrust of Providence they were expos'd in Adversity, and to what Pride and Forgetfulness of Heaven they were tempted in Prosperity; and after what a long, obstinate and doubtful Fight, sometimes prevailing and sometimes giving Ground, they at last, by Assistance from above, got the Victory over their spiritual Enemies: And must they not then exclaim, O the Height and Depth of the Riches of the Goodness of God, who has deliver'd us from our Streights and Difficulties, and put us in Possession of Life Eternal! Good Heaven! will they say, what amazing Dangers have we escap'd? How near have we been a Thousand times to the Brink of Ruin? In what a proper Season did our indulgent Maker in Pity interpose, and prevent us by his Grace, when we were ready to destroy our selves, by yielding to the violent Temptations that assaulted us? What dreadful and treacherous Seas have we pass'd? What Storms and Tempests, rais'd by the Malice and Rage of Earth and Hell, have often threaten'd us with Destruction: and at other times, how were we becalm'd and lull'd asleep in Lethargick Security? But now at last we are safe arriv'd at the promis'd Land of Peace and Happiness! What a Pleasure is it

FUTURE FELICITY. 333

to review our painful and hazardous Voyage, and to look back upon the Rocks and Shelves, the Waves and Gulphs, which we shall fear no more for ever? No thirsty Traveller, that in a burning, barren Defart at his last Gasp finds a refreshing Spring; no naked Wretch, that almost starv'd to Death, by some compassionate Neighbour is cloath'd and reviv'd with Food; no miserable Creature, who has long languish'd in Pain and Sickness, and being reduc'd to the utmost Extremity, on a sudden feels himself at Ease, and is conscious that his Strength and Health are restor'd; nor Malefactor, who condemn'd to die, on his way to Execution receives the gracious Pardon of his Prince, can express such transporting Joy as these Men will do, who after the laborious and doubtful Race of this Life is ended, are possess'd of the glorious Prize, a happy Immortality.



A fuller Account of the Means by which the Knowledge of the Righteous may hereafter be improv'd, from our Contemplation of the Angels as ministring Spirits.

SINCE our Saviour affirms, that just Men, in their Future State, shall be like the Angels of Heaven; to understand more fully how their Knowledge may be then augmented, it will be proper to extend our Contemplation to that high Order of intelligent Creatures, with whom good Men made Perfect will entirely agree in Interests, Inclinations and Employments.

THE Happiness of the Angels does not, like that of *Aristotle's* inferior Deities, who sit in a lazy Oscitation on their Spheres, gazing on their supream God as careless and unactive as themselves, consist in supine Indolence and unoperative Musing, but in a vigorous, constant and delightful Exercise of all their Faculties. The Orders of the sacred Hierarchy, even those

FUTURE FELICITY. 335

those that are advanc'd to the highest State of Glory and Felicity, are not exempted from Action and Employment; on the contrary, they are us'd by the supream Moderator of the World as his ministring Spirits, to whom, in a regular Subjection to each other, who are all accountable to himself, he entrusts the Government of human Affairs. It is evident from Divine Revelation, that he divides among them the Provinces, States and Monarchies of the World, where some of superior Rank and Dignity rule as Princes, and others perhaps of a lower Order preside over various Districts, Cities, and Towns, and in due Subordination and Dependance, execute the Orders of their Sovereign Seraph, which is shadow'd forth after a Majestick manner in the divine Visions of the Prophets *Ezekiel, Daniel and Zachariah.*

As it is certain from the Sacred Writings, that Detachments from their numberless Host are often made to act as Ministers of the Wrath of God, by inflicting Vengeance on impious and cruel Princes, on a People overspread with Vice and Irreligion, and on particular Persons, whose enormous Guilt cries to Heaven for exemplary Punishment; so
they

they are often sent as Envoys to carry Messages from Heaven to Earth, and perform the Commands of the Supreme Being.

AND as they are employ'd in the secular Affairs and civil Governments of the World, where they preside as Viceroy's or inferior Officers of State, delegated by the King of Kings to protect the Innocent, and correct the Pride and Violence of mighty Oppressors, and sometimes are order'd to uphold a sinking State, and sometimes by surprizing Revolutions to overturn powerful Empires, so they are no less vigilant to observe the Motions, oppose the Enterprizes, and defeat the Designs of the Great Enemy of Mankind, who push'd on by implacable Rage, would soon, if unrestrain'd, extirpate that envy'd Race.

NOR are the Angels, who are deputed Guardians and Governors over Princes and Nations, only watchful to prevent the Snares and countermine the mischievous Plots of Evil Spirits, but when it is necessary, they likewise engage against them in Fight, and drive them from the Places where they attempt to execute their Malice. Thus we read in the Sacred Writings, that *Michael* the Arch-

Arch-Angel withstood and vanquish'd the
Old Dragon, that is, the Prince of Dark-
ness.

BUT the Ministry of the Angels is chiefly exercis'd about the Church or Kingdom of the Blest Redeemer of Mankind, under whom they act by his delegated Power. They have ever since the Creation of *Adam* held Commerce and Correspondence with Good Men, and have often appear'd to them in assum'd Bodies or Vehicles of Air, to impart Messages from Heaven, to inspire their Minds with divine Sentiments, and their Hearts with devout Passions, to animate them in their Pious Course, and encourage them to undergo Hardships and Afflictions; to fight for them against their Enemies, administer Consolation in their Sufferings, and extricate them from their Streights and Difficulties: And since the planting of the Christian Religion, they have not been less engag'd, nor express'd less Zeal in taking care of the Interests of our Saviour and his Spiritual Kingdom, by promoting the Piety of his Disciples, withstanding their Adversaries and guarding their Persons with the utmost Vigilance, by attending their Sacred Assemblies, and doing them all

the good Offices of tender Love and Benevolence : and not a small Number only but great Multitudes of these Superior Beings must be thus employ'd, since our Saviour assures us, that the meanest Christian, that is, one endow'd with a predominant Degree of Vertue, has his Angel, that stands in the Presence of God.

NOR are the Angels, who are thus taken up in the Administration of the Divine Government here below, the less happy on this Account, nor are their Celestial Delights abated during their Presence on Earth ; on the contrary, if it does not augment, at least it perpetuates their Felicity, while with the greatest Alacrity and the most ardent Zeal they perform beneficial Offices to Men in Obedience to the divine Being ; nor are they ever more in Heaven than when they are thus going about doing Good, and promoting the Happiness of their Fellow Creatures.

AND hence it is highly probable, that the Ministry of Angels is not confin'd to this Terrestrial World, but that it is extended to the Government and Concerns of intelligent Creatures of various Kinds,

who,

FUTURE FELICITY. 339

who, as it may with great Reason be suppos'd, are the Inhabitants of many capacious Worlds, which we behold above us, or which by their distance are invisible.

AND if these glorious and excellent Beings are thus exercis'd with Pleasure and Delight, it cannot be improbable, that Good Men in a future State of Felicity may be engag'd in the like Employments. They may be appointed as divine Envoys to carry Messages to various Worlds, to execute the Orders of Heaven, and return to make Report of their Expeditions; or they may be commission'd to reside among different Nations, to manage the Interests and execute the Orders of the supream Being separately, or in Conjunction with the Angels, and in Subordination to them; and it ought to be observ'd, that as no suspension or abatement of their Felicity, as before mention'd, can happen to the Holy Seraphs by applying themselves to the discharge of the several Provinces assign'd to them in the Administration of the divine Government over his numerous Worlds, nor does the greatest Arch-Angel stoop from his Dignity, or act below or misbecoming his Character, when

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the Moderator of the Universe entrusts him with his Commission, delegates to him a Branch of Divine Authority, and sends him to preside as his Vicegerent, over populous States and mighty Monarchies, it will be no diminution nor interruption of the Felicity of the Righteous, should they be suppos'd to be under Officers and Deputies of Heaven, in the Government of the Rational World: so far from this, it will rather encrease and perpetuate their Happiness to be thus employ'd. It is true it may be objected, that tho we often read in the Sacred Writings of the Appearance of Ministring Angels among Men, yet there is no mention made of any such Appearance, for the like Ends, of the Righteous departed this Life, tho they seem to have a nearer Concern in human Affairs than the Angels, and therefore might as fitly have been engag'd on the like Messages, and as much interested in the Government of Mankind. To this I answer, That no Conclusion, contrary to my Suggestion, can be drawn from the Silence of the Scriptures about it; for what I have urg'd may render it a probable Opinion, if nothing contrary to it can be shown from Divine Revelation.

BUT

FUTURE FELICITY. 341

BUT should we suppose, that the Righteous, in their State of Separation from the Body, have been actually employ'd in taking Care of human Affairs, yet they might not be suffer'd to appear; nor might it not be thought fit to mention this in the Divine Writings, lest Men should take them for Deities, as the *Lycæonians* did *St. Paul* and *Barnabas*, and pay them Divine Honours. Since Mankind have always been so prone to deify Persons eminent for Learning, Piety and great Actions after their decease, that the Pagan World has, out of such illustrious Men, created an inferior Order of Divinities, which they stil'd *Heroes* and *Demi-Gods*, how would they be tempted to pay Divine Worship to departed Spirits, should they appear to them in a bodily Shape, acting as Delegates of Heaven? And if this Pagan Contagion has spread so far and wide among populous Christian States and Kingdoms, and reputed Just Men, after Death, are pray'd to and ador'd as Divine Mediators; how would this Idolatry have been confirm'd and propagated, if the Scriptures had encourag'd the Belief of the actual Ministry of good Men deceas'd, for the Protection and Relief of their Brethren that remain alive? But I further answer, The Scrip-

ture is not altogether silent on this Subject; for mention is made of two eminent Saints, *Moses* and *Elias*, that minister'd to our Saviour in his Transfiguration, and therefore it cannot be said, that there is no Authority from Revelation, that the Righteous in a State of Happiness are not deputed to discharge Ministerial Offices in this World.

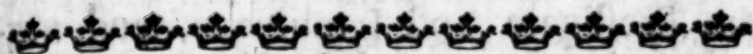
THIS Objection being remov'd, I proceed to mention the Happiness, that by their Augmentation of Knowledge will arise, if it be suppos'd, that the Righteous in the next Life are like the Angels, employ'd under the Supream Being in the Government of the Universe. If this be allow'd, what an immense Field of ravishing Contemplation is open'd? What Opportunities will continually be presented, of improving their intellectual Endowments in the Works of Creation, as well as Providence? Fresh Scenes of Wonder and Delight, in an endless Series, will be disclos'd to their View. Their Knowledge will encrease by the Observation of new Worlds, and the surprizing Variety of the Inhabitants, the different Forms of their Bodies, and the various Capacities and Dispositions of their Minds; of the different Nature of
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FUTURE FELICITY. 343

the Soil and Air, and the Diversity of Vegetables and Animals, distinguish'd by their peculiar specifick Characters; and after they have furnish'd their Minds with a vast Number of new and delightful Ideas, from the Observation of the Appearances in one World, they may be sent on the like Messages to another, and be directed to continue there for the same Ends. Thus successively they may reside in innumerable Orbs, where still progressive Accessions of Knowledge and fresh Discoveries of the infinite Wisdom, Power, and Fruitfulness of the unexhausted Fountain of Being, will feed eternal Rapture and Admiration.

BESIDES the great Improvements in natural Science, which they may attain by their own Observation in those Places where they shall be employ'd as Agents and Ministers of the supream Being, it may be reasonably suppos'd, that they will receive a successive Augmentation of Knowledge from their Conversation with their Fellow Saints and the holy Angels: for how can these pure and happy Beings keep Company together, and be otherwise or better employ'd, than in communicating to each other their Knowledge of the Wonders of Divine Wisdom,

dom, Power and Goodness, and therefore those in their Turn which occur'd to them as most remarkable, while they resided in their respective Provinces? This mutual Recital of their Observations, like that of Travellers after their return from different foreign Countries to their own, must agreeably entertain and improve one another. And thus by their own Remarks and Experience, and the delightful Narration of Angels and blest Men, they may enrich their Minds with a Stock of great and beautiful Conceptions of the Providence, Power and Bounty of the supream Being, by which their Admiration, Love and unspeakable Delight will be rais'd and continu'd without Interruption. And this is to know, as we are known; *This is to see God Face to Face, and not darkly, as in a Glass;* for when an intelligent Creature has the fullest and clearest Views of his infinite Perfections express'd in his Works, that a Being of such limited Faculties is capable of receiving, he sees all of the Divine Nature that it is possible for him to see; since his Self-existent and Independent Essence is hid in inaccessible Glory, and exalted to a height far above the reach of the most comprehensive created Understanding.



Of the Improvements of the Mind in a State of Bliss, arising from a fuller Contemplation of the Legislative Authority, which the Supream Being exercises over the intelligent World.

THE progressive Knowledge which the Righteous will acquire by their clearer and more enlarg'd Views of God's Moral Government of Mankind, will greatly contribute to their Happiness. They will discern the Justice and Prudence of all his Actions, and acknowledge the Equality, Wisdom and Goodness of all the Steps of his Conduct in his Administration of human Affairs. They will with Ease disentangle and free the perplex'd Knots, which before they were unable to unravel; and all their Doubts being dispell'd and their Distrust remov'd, they will readily extricate themselves from the dark and impracticable Maze in which before their Understandings were lost and confounded. In this Life they were apt to complain, that Rewards and Punishments were unequally distributed,

buted, that Heaven too much favour'd the Profligate and Irreligious, and neglected the Cries of distress'd Innocence; that proud, cruel and impious Men were rais'd to great Power and Dignity, flow'd in Luxury, and after a long Life in Health and Prosperity, went down to the Grave in Peace, and left their Honours and Possessions to their Children; while others, eminent in Piety and Vertue, were expos'd to Affronts, Calumnies and Oppression; and having pass'd their disconsolate Hours in Pain and Poverty, ended their Days in Sorrow, and left an indigent and friendless Family behind them. But when good Men, in their future Existence, shall look on this mortal State as a Transition to that of Immortality, and view this Life, not as discontinu'd and broken off by Death, but as continu'd and connected to the Life to come; and when in this new State, the different Condition of good and bad Men shall be compar'd, how soon will their Discontent vanish, and their Difficulties be remov'd? When the Scheme of Providence, in all its Parts, shall be clearly display'd to their Sight, with what Pleasure will they behold the admirable Beauty and regular Contrivance through the whole Frame? Then will they applaud
and

FUTURE FELICITY. 347

and adore the Goodness of the Almighty, that will now shine conspicuous in his severest Dispensations; nor will his Justice appear less amiable than his Mercy.

THEY will plainly see, that at the Creation of Man it highly redounded to the Honour of the Author and Lord of Nature, to make a Creature so much superior to the Brute Inhabitants of the Earth, and endow him with Understanding, Judgment and Reason, that he might be enabled to discern, deliberate and compare; to distinguish the Moral Beauty and Goodness from the Evil and Turpitude of his Actions, and so become capable of being govern'd by Laws and mov'd to Obedience, and deter'd from Disobedience by promis'd Rewards and threaten'd Punishments. And now the Righteous will be fully satisfy'd, that after the Supream Being had made Man, and ennobled his Soul with intellectual Capacities, and given him a self-determining Power to chuse or refuse Obedience to his Precepts, it was but just and reasonable that he should let him act according to his Nature, and exercise his Faculties in that Order and Manner in which he had form'd and dispos'd them: and if afterwards this intelligent
Being,

Being, uncompell'd by any exterior or internal Impulse, by his own free elective Power should chuse Rebellion and Disobedience to his great Lawgiver, that then his Destruction must be entirely owing to himself, and that his Maker is clear from any Imputation of Injustice or want of Goodness and Compassion, who suffer'd his Creature to act in Conformity to his Native Powers, and to exert those Principles of Activity freely, in which the Dignity and superior Perfection of his Being did consist: To have done otherwise, that is, not to have allow'd him to have freely determin'd his Choice to Good or Evil, had been to have given him Powers and Faculties, which the Author never intended he should exercise; whence it will follow, that he must have acted without an End, and created those Faculties in vain.

IT must be granted, that this World has been all along, as appears by History, and is still, as is evident by Observation, overspread with Vice, Irreligion and Idolatry; and if a good and innocent Life, and that only, qualifies Men for eternal Happiness in the World to come, and vicious and profane Persons shall be excluded from the Habitations of the Blest

FUTURE FELICITY. 349

Blest and condemn'd to endless Misery, then but few, comparatively, will be happy in a Future State, since few are distinguish'd by their Piety and Vertue from the loose and degenerate Part of Mankind: And therefore if in the coming Ages of the World, there should not be a more plentiful Effusion of the Divine Spirit to recover Mankind from the prevailing Power of vicious Habits and evil Inclinations, and inspire them with Principles of Religion and Moral Goodness, the Calculation at last is like to be very sad, and but a small Remnant will be judg'd worthy of a happy Immortality. And this is what the blest Redeemer has declar'd by saying, The Way to Heaven is so narrow, and the Gate so streight, that few will be able to enter therein; and has foretold, that such is the degeneracy, blindness and obstinacy of Men, that they will generally refuse his proffer'd Blessings, persecute and kill the Publishers of his Religion, and chuse to themselves eternal Perdition.

BUT when at the great Catastrophe of the World, the entire Scheme of Providence and the regular Order and beautiful Connexion of all its Parts shall be clearly discover'd; when this Globe will
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be look'd upon as a small Portion of the whole Creation, and it shall appear what a Number of Angels, Men, and other intelligent Beings, the Inhabitants of various Worlds, shall enjoy a State of Felicity, which probably may infinitely exceed that of the Miserable, (who however become so by their own free Choice) the Righteous will be furnish'd with a full Answer to the Cavils and Objections of those, who arraign the Goodness and Mercy of the Divine Being, for suffering so great a Part of his Creatures to perish by their Guilt, which if he had pleas'd, he might have prevented by his Grace.

NOR will it be a small Augmentation of their Joy, when the whole Plan and Institution of the Christian Religion shall be unfolded to their View, as well the Articles of Belief, as Matters of Practice. It will be easy then to apprehend the great and important Mystery of our Saviour's Assumption of human Nature, and the Distinction of Three Divine Persons in One adorable Godhead; Doctrines which here upon Earth they receiv'd upon the certain Testimony of Divine Revelation, to which however there is the highest Reason to yield our Assent, tho' we cannot comprehend the Causes and Modes of the

FUTURE FELICITY. 351

the Things reveal'd. In their State of Separation from the Body they will be fully convinc'd of the Truth of the Resurrection; and as they will have plain Demonstration of it in the Body of the blest Redeemer, so at the last Day they will know it by Experience, when their own shall rise from the Grave, and be reunited to their Souls. They will then see, to their great Satisfaction, all the Difficulties, in which they were entangled about this Point of Belief, entirely remov'd, and will understand that it was at least as easy to Almighty Power to collect the scatter'd Atomes of the Body, to restore their dissolv'd Shape, and re-animate them by the Conjunction of their former vital Principle, as it was to bring the original Matter of them out of nothing. They will then know whether the same Body is rais'd, which the Soul laid down at its Separation, or any of the others which she inform'd during the several Stages of Life, she having animated many during that Space of Time, which successively were lost by continual Waste and Dissipation, all which however were as much her own, and perhaps much better Bodies, than that which she last inhabited, for it is not hard for Omnipotence to re-assemble all those scatter'd Particles, which
infinite

infinite Wisdom cannot but exactly know, out of which the Body of a Man was compos'd in any Period of his Life. These and all the various Difficulties about the venerable Mysteries of the Christian Religion, will by the Celestial Light that will then illuminate their Understandings, be dispell'd like Mists and Clouds before the Rising Sun, and all Uncertainty and Diffidence shall for ever be remov'd.

AND as this of the Resurrection, so all other abstruse Articles of Belief will be unveil'd and made easy: Nor will those Precepts of Christian Religion, which now sound harsh and distastful to degenerate Nature, be look'd upon as too severe and unreasonable.

THEY will clearly see, that to obey the Precepts of Mortification and Self-denial, to abstain from Excess and Luxury, amidst an Affluence of worldly Enjoyments, to resist the Allurements and Solicitations of criminal Pleasure, to moderate exorbitant Passions, govern irregular Appetites, and by Fasting and Prayer, and painful Austerities, to cast out every unclean Spirit that possess'd the Mind, was the properest Means, how ungrateful soever it appear'd, to cure the vitia-

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FUTURE FELICITY. 353

ted Taste of Man, and take off his Dead-
ness and Indisposition to the pure and
divine Delights, which the Righteous
now enjoy.

THEY will be fully convince'd, that
by their being accustom'd to live by Faith,
that is, to set their Hearts on the Happi-
ness of a Future State; to maintain by
constant Contemplation and ardent De-
votion, a sacred Commerce and Inter-
course with Heaven, to be attracted by
the Influence of spiritual, invisible Ob-
jects, and determin'd and govern'd in their
Actions by the Virtue of promis'd Re-
wards and threaten'd Punishments after
this Life is ended, in a new unpractis'd
State of Existence, and in a World which
they never saw, was to be prepar'd and
qualify'd for the Relish and Enjoyment
of that superior Life, which they now
possess.

NOR will it any longer be look'd on
as a difficult and absurd Imposition to
bear Affronts and Injuries, to suppress
Resentments, extinguish revengeful In-
clinations, forgive Enemies, and return
Good for Evil, in Obedience to the Di-
vine Command.

*Of the Happiness of the Future State,
arising from the Contemplation of
Divine Providence.*

THE Review of the several Scenes of Providence, which the Righteous themselves have experienc'd, will increase their Knowledge, and feed their delightful Admiration. They cannot but with Pleasure and Strains of Gratitude reflect on the Divine Care express'd in their Support and Preservation; how at some Times they were surpriz'd with the unexpected, as well as unmerited Bounty of Heaven, that in a seasonable Time reliev'd their Wants, or rais'd them to Honour and great Possessions; and how at other Times they were deliver'd in a wonderful manner from threatenng, and almost inevitable Dangers, and sometimes when look'd upon as deplorable on their Beds of Sickness, they were rescu'd from the Grave, and recover'd to a State of Health and Vigour.

How the Influences of the Divine Spirit first awaken'd them, and directed their

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FUTURE FELICITY. 355

inquiring Thoughts after Future Happiness; how he illuminated their Minds, by placing divine and spiritual Objects in so strong a Light before them, that it effectually mov'd their Wills, turn'd the Bent and Biases of their Inclinations to Religion, and determin'd them to the Choice of a Vertuous Life; how his gracious Concurrence, as it aided the first Production of Piety, and renew'd their degenerate Nature, carry'd on the divine Birth to greater degrees of Strength and Perfection.

How he assisted and fought for them thro all their spiritual Warfare; inspir'd them with fresh Vigour and Courage, when faint and desponding, and animated them still to renew the Combat, tho dishearten'd by frequent Losses, and ready to give over in Despair; how he sweeten'd their Prosperity, and protected them from its Temptations, solac'd them in Trouble, and kept them from murmuring and Impatience, till by degrees he brought their vertuous Habits and Inclinations to the prevalent State, which intitled them to that inexpressible Happiness which they now enjoy.

AND as thus they will augment their Happiness by reviving these Instances of Divine Wisdom and Goodness in his Conduct towards themselves, so they will be ravish'd when they consider the important Occurrences and extraordinary Turns of Providence in human Affairs, which fell under their own Observation in this Life. They will reflect with wonderful Delight on the great Events and surprizing Changes, which were caus'd by the supream Ruler of the World, in the various Revolutions of States and Empires, the dethroning or exalting of Princes, the Prosperity or Disgrace of Great Men, and the astonishing Successes and sudden Ruin of mighty Conquerors: But they will yet be more transported, when they shall review the Instances of the gracious Care, which the Divine Being express'd to his People; what a ravishing Scene will be open'd, when they see the Connection and Coherence of all the Parts of the wonderful Scheme of his Administration, and shall observe how the whole Series and Train of Events conspir'd in the most beautiful Order to bring about the Designs which he had in View, the Good and Safety of his Servants in their past State, and their Happiness in this which they now enjoy.

THAT

THAT this was true, tho they were not able to solve the Difficulties in which they were involv'd, they were in this Life induc'd piously to believe, on the account of the essential Goodness of their Creator, as well as his inviolable Promises; but now they evidently and distinctly see how all the Steps and Methods of Providence, even where they look'd most unlikely or repugnant, did in a natural, wise and regular Subordination and Dependance, contribute to the Attainment of those Ends, which express'd the Almighty's Vigilance and tender Concern for the good of his Church.

THE progressive Improvement of the Knowledge of the Just, which we suppose will perpetuate their Felicity by feeding their Delight, and exciting their Love and Gratitude, may be farther continu'd by the Narration of their Fellow-Saints with whom they shall converse; as it is very agreeable to Reason that these blest Companions, to encrease each others Science, and elevate their Ideas of the Divine Perfections, should impart to each other their Knowledge of the Works of Nature, on which Head I have before discoursed, so likewise they may communicate to each other the Hi-

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story

story of the wonderful providential Events that occur'd to their Observation in the different Ages and Regions of the World in which they respectively liv'd; and this must produce a mighty addition of Knowledge, and furnish the Mind with an immense store of Images proper to raise their Admiration of the wise Conduct of the Divine Being, the great Moderator of the World.

BESIDES, they may still be more instructed in the astonishing Works of Providence by the Angels: the Care of the World, and Administration of human Affairs, as before asserted, is committed by the supreme Director of the Universe, to the subordinate Government of these superior Natures, who by a delegated Authority from their Sovereign preside, as Rulers over Empires, States, Provinces and Cities, and as Agents and Ministers of Heaven, execute the Orders and Commissions with which they are entrusted; as these will be very capable, so they will be no less willing, for the Instruction and Delight of the Righteous, to entertain them with the Narration of the great Events, that in their respective Provinces, and often by their own Hands were promoted and accomplished,

plished ; how by the Intervention of their Power and Conduct mighty Princes fell from their high Dignity to the lowest degree of Contempt and Misery, while mean and obscure Persons were advanced to the Imperial Purple ; how and for what Ends Monarchies of vast Extent and mighty Strength were to a certain Time, by their Assistance, supported against all the Opposition of foreign and domestick Foes, and then how by Orders from Heaven those Powers were unprotected and left to sicken and decay, till at length they were overturn'd and rent into Provinces, or transfer'd to another Nation more worthy of Empire. They may relate how they themselves were employ'd to preside over Armies, and govern Battles ; and how often by interposing some unexpected Incident, they turn'd the Scales and determin'd the Victory to the Side that Heaven favour'd. They will, as it is highly probable, inform them what good Offices they did to the Servants of the blest Redeemer, how they were employ'd by him their Sovereign in the Administration of his Mediatorial Kingdom, and what Methods they us'd at various Times, and in great Emergencies, to protect his People against the Malice and Rage of their Enemies,

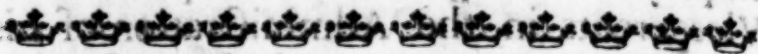
or to encourage them to undergo the Afflictions and fiery Trials, to which, by divine Permission, for great and happy Ends they were often expos'd. The Relation of such great and illustrious Actions, wherein the wise Conduct and Goodness of the Saviour of Mankind, and his tender Regard to his Servants, appear extraordinary and conspicuous, made by Angels that were not only Eye-witnesses, but the chief Managers to bring about those remarkable Events in all Ages and Kingdoms of the World, must enrich the Minds of the Just with admirable and clear Ideas of our Saviour's adorable Perfections.

BESIDES, when we consider what before was mention'd, as consonant to Reason, and likewise highly probable, if we reflect on the Fruitfulness and communicative Goodness of the great Creator, that the Celestial Bodies, or the greatest Part of them may be habitable Worlds, and actually Peopled with intelligent Animals of various Temper, and Dispositions agreeable to the various Nature of their respective Regions, it will appear very likely, as favour'd by Reason, and not repugnant to Revelation, that the supream Ruler of these numberless Worlds employs

employs his Angels as his Deputies and Vicegerents in the Administration of his moral Government over these reasonable Beings; and if that be allow'd, what surprizing Scenes will be display'd, and what Opportunities will offer themselves to the Righteous for new and endless Accessions of Knowledge, when those delegated Angels, that acted by the Authority of their divine Sovereign, in their several Provinces, shall recite to them the Series of their own Transactions, and the admirable Occurrences that fell under their Observation in their several Vicegerencies, to demonstrate the amiable Order and Conduct of Providence, and raise the Admiration of the Hearers.

AND if the Righteous themselves shall be deputed to serve as Under-Ministers and Envoys of Heaven, in the various Worlds inhabited by Intelligent Creatures, which is a probable Opinion, then they will not only acquire mighty Improvements in natural Science, and the delightful History of the Works of Creation, but fresh Occasions will perpetually occur to them of contemplating and admiring the unsearchable Depths of Divine Wisdom in his Government of the Rational World.

Of



Of the Pleasure arising from the Contemplation of the Mystery of Redemption.

BESIDES, Regenerate Persons in a State of Bliss, will be transported with an attentive Review of the admirable and beauteous Scheme of Redemption, of the Institution of the Christian Religion, and the Wisdom and Goodness of Divine Providence in the Government and Protection of his People: when they shall contemplate with enlarg'd and exalted Faculties, the astonishing Wonders of Prudence, and the Effects of unexampled Compassion and Benevolence, which will fully appear in the Condescension of the Divine Mediator, who took upon him the Form of a Servant, liv'd an indigent and afflicted Life, and suffer'd an ignominious Death, to atone offended Justice for the Guilt of Mankind; and when they shall consider his miraculous Resurrection, his triumphant Ascension, and his acting as an Advocate and Intercessor with the Father, to compleat his great and merciful Design, the Salvation of the Righteous,

FUTURE FELICITY. 363

teous, can they forbear to exert all the Powers of their Souls in Efforts of Praise and Admiration? But how will their Love be inflam'd, and what Delights will break in upon their Minds, and overpower them with Ecstasies, when they shall reflect on the particular Favour express'd to themselves, whom the supream Being, mov'd by a peculiar Good-will of his own free Choice, distinguished and selected from the Mass of Mankind, by which they were destin'd to eternal Life, and the Reception of such Divine and Verruous Habits, as were the Qualification and Condition of eternal Felicity, while he pass'd over Multitudes of others, and permitted them to proceed in their criminal Courses, and at last to bring upon themselves their own Destruction?

IN this place it ought to be consider'd, that as the Saviour of the World, by his meritorious Death and powerful Intercession, was the Mediator of our Reconciliation to the Father, and after his Exaltation sent down his Spirit to renew the degenerate Natures of Men, by illuminating their Minds and inspiring their Wills with Principles of Piety and Vertue, and did by these Means prepare and qualify them for the Taste of Celestial Enjoyments,

ments, without which Heaven would be a Place of Torment and not of Rest; so it is highly probable, if not certain, that he will be likewise the Mediator of their Felicity, by conveying to them those extraordinary Communications of Divine Love and unutterable Delight, that will ravish their Minds and perpetuate their Bliss: for since they cannot, by their most exalted and refined Faculties, directly and immediately enjoy the Divine Essence, what can be more agreeable to Reason than to suppose, that their Beatifick State will be carry'd on by the Intervention of the blest Redeemer, who will now afford them an abundant Effusion of his Spirit, and the lively Sense of the Favour and Benevolence of the Father, whence inevitably must proceed as great an Affluence of Pleasure, as the Compass of the Mind is capable of receiving.

BUT to be more particular, what an inexpressible Joy will Good Men find to be there, *where their Redeemer is, to behold his Glory.* How will they be transported, when they shall look on their exalted Head and Saviour, and behold him in full Possession of his Regal Authority, cloathed with Light and Majesty,
and

FUTURE FELICITY. 365

and entron'd at the Right Hand of God ; when they shall see that he is advanc'd above Cherubims and Seraphims, and all Principalities, Powers and Dominions, and obey'd as their chief Commander, by the innumerable Hosts of Heaven ? It is a great Pleasure that happy and obedient Subjects do, on Earth, receive from the Renown and Acquisitions of their indulgent Prince, and sometimes even miserable and oppressed People take Delight in relating the Victories and great Atchievements of a hard Master ; for he being their King, they imagine from that relative Propriety, some Share of his Honour and Greatness redounds to themselves. But how infinitely is the Satisfaction of such Subjects exceeded by that of the Righteous, who shall behold and adore their blest Redeemer, whom, after he has triumph'd over Death and the Grave, and subdu'd all the Powers of Earth and Hell, that rose up against him, they shall see exalted to so high a State of Glory and Dominion ? His faithful Servants, who were rescu'd by him from the Power of the great Enemy of Mankind, and sav'd from everlasting Misery, cannot but have a large Participation of the Honour and Felicity, which they see confer'd without measure on their great Deliverer.

Farther

*Farther Instances in which the Felicity
of the Future State consists.*

I Have shown by what probable Ways the Knowledge of Just Men in a Future State may be propagated, and by progressive Acquisitions be perpetually augmented in respect of the Works of Creation and Providence. But, as before I asserted, the essential Idea of Felicity does not consist in the most consummate intellectual Endowments; it is not the Understanding, but the Will, that is the Faculty, not Conception but Love is the Act of the Soul, by which it enjoys the Object of its Happiness; the most extensive Knowledge, if it hovers only in the Brain and is confin'd to the Imagination, without raising an ardent Affection in the Heart, is a cold Philosophical Felicity, that consists in unactive Contemplation. It is true, the School-men, a sort of Writers unwearied with idle Speculation and the trifling Diligence of spinning out insignificant Subtilties, seem to imitate *Aristotle*, their admir'd Master, in placing the Felicity of a Future State in a perpetual

FUTURE FELICITY. 367

petual unoperative gazing on the *Beatifick Vision*, a Phrase invented by themselves to express the Happiness of the Righteous. But the enlarged and intense Knowledge of the Blest is a Part, or rather a necessary Means of their Happiness, as it produces the greatest Veneration and the most worthy and honourable Thoughts of the blest Creator; which Representation of him, as most excellent and amiable, must excite the highest Strains of Gratitude, Admiration, and Love; and in that perfect Complacency and endless Ecstasies of Delight, that result from those pious Efforts of the Soul, consists the Fruition of the supream Being, which is the Felicity of Heaven, while the Exercise of our other Powers are to be look'd on only as a Means to prepare and dispose the Mind for this ultimate Beatifick Enjoyment.

BESIDES, it should be consider'd, that Just Men in their Future State shall not only be endow'd with great Perfection of Understanding, but also with consummate Purity and Rectitude of Will, the commanding Faculty of the Soul and the primary Subject of Moral Goodness, whose Bent and Propension shall now entirely and for ever, yet with the greatest

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est Freedom of Choice, tend to the Author of their Being. And what unutterable Complacency and Raptures of Delight, which the Scriptures describe by Rivers of Joy; will flow in upon the Soul, while her Faculties are engag'd to their utmost Vigour and Capacity, in loving, admiring, and adoring the Fountain of all Power and Excellence?

AND as the constant and ardent Flame of the most exalted Love to our Creator must produce in the Mind unspeakable Transports; so the constant Reflections on his reciprocal Kindness and Benevolence to us will double the Enjoyment, when blest Men shall consider the distinguishing Love of their Maker, and recollect all the Marks and Expressions of his peculiar Good-Will; and shall now, free from all doubt, be convinc'd that he is well pleas'd with them, and takes delight by the Communications of his Goodness to make them for ever happy, they must feel a Pleasure equal to that which results from their own Efforts of Love to the Divine Being.

BESIDES, the perpetual Exercise of Friendship between the Righteous must still augment their Felicity. If the mutual

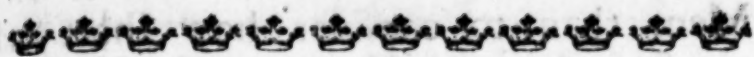
FUTURE FELICITY. 369

tual Operations of sincere Affection in this Life, tho weak and often intermitting, are accompany'd with so much Satisfaction, that next to the Consciousness of doing Good, and the Expectation of the Happiness of Heaven, it is the greatest Entertainment and Comfort we enjoy in this World; how great must the Pleasure be, that arises from the pure and refin'd Friendship of the Just hereafter, which will be founded in a perfect Similitude of Nature, Inclinations, Employments and Designs, and which will never be weaken'd or interrupted by Fickleness or Inconstancy, by a peevish Disposition, or a capricious Diffidence?

As the Future Happiness of the Righteous, into which I have been enquiring, if consider'd only as arising from the Height and Perfection of their Intellectual Capacities and Moral Habits, is very great and extensive; so it will yet facilitate and raise our Conceptions of their Bliss, if it be consider'd, that the third Divine Person, who in this Life, as the Scriptures affirm, made his Abode in the Hearts of good Men, illuminated their Understandings, inclin'd their Wills to the Choice of Religion and Virtue, and by his gracious Influence and Co-operation,

animated their Resolution to persevere and maintain their Innocence, will in their Future State continue those pure and celestial Illuminations to establish and perpetuate their Felicity, which before assisted them in their pious Pursuits after it : And when the Faculties of their Souls are refin'd and enlarg'd, and by this Means become capable of receiving a more abundant Effusion of the Divine Spirit, to what an inconceivable Height must their Happiness be exalted?

AFTER what has been said, let it be suppos'd, that the Righteous contemplate the Great Author of their Being with the highest Raptures of Admiration, Love and Delight ; that they are transported with their blest Society, and being entirely satisfy'd with themselves, enjoy a perfect Serenity and Peace of Mind, while all their Desires are compleatly gratify'd, and all Diffidence and Distrust remov'd, so that nothing is left either to hope or fear, and this will afford a full Idea of the Felicity of the Future State.



Of the Extent of Future Felicity.

I Have enquir'd into the Nature and Constitution of the Blessedness of Heaven; and as to its Extent, tho it far surpasses the Power of Description, and is unequal to the most comprehensive Faculties, yet some Account of its various Properties and extraordinary Advantages will heighten and enlarge our Notions of it.

IN the first Place, the Happiness of Heaven is permanent and lasting. If it be a mighty Aggravation of the Misery of godless Men in a State of Condemnation, to lie in Agonies of Despair, reflecting on their irreversible Doom, that consigns them to extream Sufferings thro the numberless Ages of Eternity, it must on the other Hand be a great Augmentation of the Felicity of the Just, to consider that their Joys are no less Immortal than themselves, and like the Mercy and Goodness of the Divine Being, whence they are deriv'd, endure for ever. Nothing does more disgrace and lessen the Pleasures

fures of the World in the Esteem of wise Men, than to consider how short and transient they are, if compar'd with endless Duration. If our Life is but an empty Vapour, that kindled and fan'd by the Air, suddenly disappears, and if so small a Part of it is spent in Tranquility and Pleasure, how despicable must be all the Happiness on Earth? How must the Enjoyments here loose their Relish, and flatten in the Opinion of the Possessor, if he exercises his Reason, and considers how soon they will discontinue, when with Regret and Reluctance he must take an eternal Farewel of the Delight of his Eyes and the Joy of his Soul? But the Blessedness of the Just, which is fix'd and unalterable as the Divine Decree on which it depends, will never be diminish'd, and much less extinguish'd.

THE Delights of a glorify'd State will be infinitely superior to all those, which the happiest Man ever enjoy'd in this Life, both in respect of the Body and the Mind. The decreed Number of Individuals being compleated, and all made capable of eternal Duration, there will be no more Marrying or giving in Marriage, no more occasion of Meats and Drinks to repair the Losses of a Body ob-

FUTURE FELICITY. 373

obnoxious to perpetual Waste and Dissipation, nor of Sleep and Repose to refresh the Limbs and renew their Vigour; and therefore the Pleasures adapted to our Senses and Appetites, in this low State of Mortality, will be all done away as useless and impracticable, and others more excellent will succeed in their Place, which are proportion'd to the refin'd Organs of a splendid and immortal Body; Pleasures that excel those, which arise from the Gratification of our Senses in this World, as much as the pure incorruptible Body, which the Soul shall inhabit hereafter, will surpass in Dignity the Mould of Clay which she inform'd before. It is true, we cannot conceive what those Objects will be that shall afford such Pleasure, nor how the Senses and Appetites of an ever-during Body will be dispos'd to enjoy them; but whatever they are, the Delight, which they will give, must infinitely transcend the greatest Corporeal Satisfactions, that we are conscious of in this mortal State.

WHAT is the Pleasure of a proud and vain-glorious Man, that arises from Pomp and Equipage, numerous Attendants, and the Adoration of a Crowd of

Sycophants? What is the Delight of the Covetous, when they view their Heaps of Treasure, and reflect upon their immense Possessions? What the Satisfaction of the Voluptuous, whose Ears are entertained with charming Musick, whose Taste is regal'd with exquisite Meats and delicious Wines, and who, besides the internal Sense of Health and Vigour, possess an Affluence of all Things that entertain their Appetites? What is the Pleasure of the Eye, that views the Splendor and Majesty of a Monarch's Court, or the crowded Audience and pompous Decorations of a stately Theatre, or beholds the Beauties of Nature display'd in a great Variety of charming Prospects? What, I say, are these Satisfactions, which solace the Possessor in this mortal State, and only gratify our Corporeal Senses, when compared with the Pleasures, which a Soul, enjoys, that animates a glorified undecaying Body? Pleasures, which result from the most vigorous Exercise of a refined Understanding and a pure Will, upon an Object of the highest Dignity and most amiable Perfections. The Transports of Admiration and Joy, which arise from the Fruition of the Fountain of Goodness, by the most intense Contemplation and ardent Strains of Divine Love,
are

FUTURE FELICITY. 375

are above Conception : They are so sublime and powerful, and so disproportion'd to our present Nature, that should they rush in upon the Soul in this Life with a full Tide, they would overwhelm her unequal Faculties with Excess of Delight and unsufferable Enjoyment.

BUT the principal Consideration, that raises our Conception of the Greatness and Superiority of Celestial Joys, is this, that the Mind will be then capable of exerting all its Powers, to their utmost extent, in the Contemplation and Fruition of the Author of our Being ; when the Understanding is fully enlighten'd, and the Imagination enrich'd with the most beautiful and admirable Ideas, when the Will is purify'd from all evil Propensions, and all the Faculties put forth their most vigorous Efforts in perfect Order and Harmony, and are exercis'd about the most excellent and amiable Objects, the Complacency and Exstasies of Joy that will engage the Soul must be ineffable. If in this Life some pious and excellent Persons, who at Seasons have felt such Delight by an extraordinary Effusion of Divine Grace in their Commerce with Heaven, by deep Contemplation or pious

Strains of Devotion, have cry'd out, *This is too much to bear*: If, I say, these Fore-tastes of immortal Joys and Prælibations of Bliss are accompany'd with such ravishing Pleasure; what must a compleat Possession be? I know, that Libertines and godless Men, who are plung'd in Vice and Sensuality, and have no Taste of Celestial and Sacred Things, deride these Enjoyments of good Men, as enthusiastick Illusions of a weak or over-heated Fancy; but these Persons being destitute of that Principle of Divine Life and Religion, which should make them capable of relishing spiritual Objects, are incompetent Judges, and know nothing of these Matters, so much above them. A blind or deaf Man may undertake to expose the Charms of Beauty and Musick with as much Reason, as loose and profligate Men of the *Epicurean* Taste may enter upon a Debate about those Pleasures, that accompany the devout Efforts of the Mind, to which they are perfect Strangers. Those, who condemn the Doctrine of the *Sadducees*, and believe the Existence of Angels and a spiritual intelligent World, by contemplating the Felicity of that superior Rank of Rational Beings, may form a great and just Idea of the Happiness of
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FUTURE FELICITY. 377

the Righteous in their future State : As it is evident, that such corporeal Enjoyments as ours do not constitute the Happiness of that high Order of Creatures, so 'tis certain that their Happiness is as much superior to that of meer organiz'd Animals, that have no other Entertainments but those of Sense, as the Dignity of their Nature and their elevated Station excel that of the Beasts that perish, or of human Animals, who have no nobler Enjoyments than those of the Body. The Felicity therefore of an Angel must be a Spiritual Nature, and consist in the exalted Operation of perfect intellectual and moral Faculties, and the constant Transports of ineffable Delight, that springs from such an Exercise of their Powers; and by this we may judge of the Happiness of the Mind hereafter, and be convinc'd that the Pleasures of the Righteous, which will be such as the Angels enjoy, must be superior to all the Delights of this Life.

To form yet a clearer and more adequate Idea of the Extent of the Felicity of the Soul in her State of Perfection; let us consider that it will be
no

no longer clog'd with Flesh and Blood, nor encumber'd in her Motions with Limbs of Earth; on the contrary, she will enliven and inform a pure, active and unwaſting Body, and be furniſh'd, as I have above expreſs'd, with Animal Spirits, whoſe Miniſtry ſhe uſes in her Operations, ſo perfectly purify'd, ſo exalted and expanded, that by means of ſuch ſuitable Inſtruments ſhe will exerciſe her Faculties with the utmoſt Vivacity, and extend her Force thro' the whole Sphere of her Activity. By this means the Underſtanding will be clear and capacious, and the Reaſon ſo ſtrong and ſwift, that it will approach to the manner of knowing by Intuition, as near as human Nature can be advanc'd: At the ſame time the Imagination will be ſprightly and comprehensive, and the Memory tenacious and exhauſtleſs. Nor will the Moral Powers of the Soul put themſelves forth with leſs advantage, while the Spirits will be employ'd for ever in Raptures of Joy and Love, without Diſſipation or Wearineſs. And this leads to another Reflection on the Extent of the Felicity of Heaven, which is, that the Juſt made perfect ſhall be entertain'd with inexpr'eſſible Pleaſures, with-

FUTURE FELICITY. 379

without Diminution or Interruption. Their Extasies of Delight being commensurate to the strength of their Faculties, will fill the whole Compass of the Soul to the utmost stretch of its Capacity, and continue for ever without Satiety or Abatement.

AND as their Happiness will never know the least Relaxation, so much less will it meet with any Suspension or Intermission; and this Consideration very much heightens the Idea of Celestial Pleasure. In this low Condition of Mortality, the Frame of our Bodies is not firm enough to support great Strains or vehement Efforts, tho' of delightful Passions, for a considerable time, without danger of being overturn'd, or at least without Fatigue and Diffipation; and therefore our Abstinence for a while is necessary to renew our Appetites, recover our Spirits, and give them a fresh taste of their Objects. The most grateful Pleasures flatten by Custom and Familiarity, and often cloy and disgust the Possessor; and therefore a constant Succession of new Enjoyments is often requir'd, to keep a Man always in an easy and serene Disposition of Mind. What a variety of Satisfactions are de-

demand'd by us in the several Stages of Life, and how different is our relish in Youth, Manhood and Old Age? Nothing is more mutable and capricious than the Desires and Inclinations of Men; and if we could suppose, that new and agreeable Objects should present themselves to us as fast as our Temper and Dispositions change, yet even this would reduce our Vigour and sink our Alacrity, and the returns of Sleep and discontinuance of Application must interrupt our Enjoyments, that we may refresh our Senses, procure new Strength and revive our chearful Temper. But the Felicity of the Future State, is an everlasting Possession of divine Pleasures, that always ravish the Mind and never abate, nor grow indifferent. It is such a plenitude of elevated and consummate Joy, as allows no Vacuities, nor the least remission in its endless Duration.

BESIDES, the Delights of the Blest have another Property which highly recommends them, I mean their Purity. During this Life, in the sweetest and most celebrated Compositions of Pleasure, we meet an Allay and Complication of many bitter Ingredients, that debase their Value,

FUTURE FELICITY. 381

lue, and the greatest part of our Satisfaction have either an equal Mixture of Trouble and Disquiet, or are over-balance'd by those disagreeable and noxious Adhæſions, and ſhould rather be term'd Sorrows and Afflictions than Enjoyments and Delights. How often does it happen, that in the miſt of Laughter the Heart is ſad, and that ſome incurable, tho perhaps ſecret Trouble, ſours the Mind with Diſcontent, and ſuſpends the Taſte of earthly Enjoyments? A thouſand Injuries, Affronts, Diſappointments, Loſſes and Diſtempers intervene to corrupt the Integrity of our Delights, and mingle their Gall and Wormwood with our Draughts of Pleaſure. But the immortal Joys, that in the new State of Exiſtence ſhall be the Inheritance of the Heirs of Heaven, will be genuine, ſincere and perfect, free from all Impurities, and unblemish'd by any hurtful or unpleaſant Mixtures.

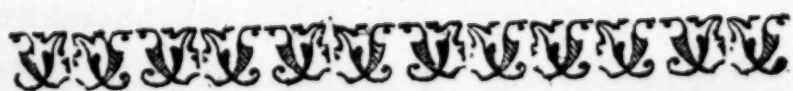
THUS I have examin'd the Nature and Extent of the Bleſſedneſs of the Juſt in the Life to come; and tho I have drawn but an obſcure and imperfect Sketch of Heaven, yet if all the Enjoyments of this inferior State were ſet
againſt

against them, as exhibited only by this faint Description, they would exceedingly suffer and be disgrac'd by the Comparison; and a prudent Person, who prefers a greater Good to one infinitely less, would soon be determined to part with all the Possessions here below, to purchase this Jewel of inestimable Price.





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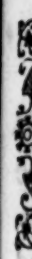
ESSAY

UPON

DIVINE LOVE

BY JOHN H. STODOLSKY

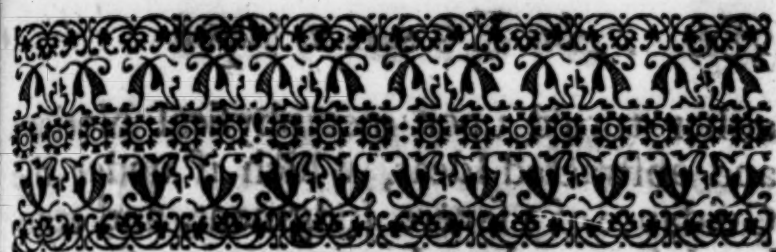
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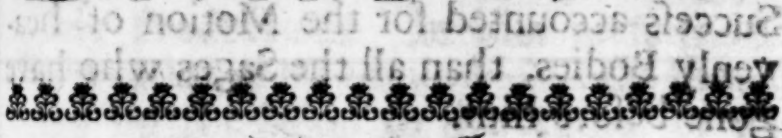


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enlarge the Faculties of the Mind, or upon
the Principles of Natural Science, and the
superiority in respect of Strength and In-
fluence of the modern above the ancient
Systems. It has been with Reason that
Improvement that have had the
Learning explain the Scheme of Nature
Philosophy, and how that great Master
from this Point of View, that all
Matter is endow'd with sensitive or ma-
netick Power, and that all its Parts are
vibrant with Motion, and that all its
Successes accounted for the Motion of
vibrant Bodies. than all the Sages who
have lived.

AN ESSAY UPON DIVINE LOVE.



SECTION I.



I Have often been at once
delighted and instructed
by the Conversation of
Gentlemen of clear Sense
and inur'd to Philosophi-
cal Contemplations, and

therefore have readily embrac'd the Occa-
sions offer'd, of such agreeable and useful
Company, where the Discourses have

either turn'd upon metaphysical Notions and abstracted Ideas, which if under the Guidance of a severe Judgment, and regulated by prudent Limitations, refine and enlarge the Faculties of the Mind, or upon the Principles of Natural Science, and the superiority in respect of Strength and Evidence of the modern above the ancient Systems. It has been with Pleasure and Improvement, that I have heard Men of Learning explain the Scheme of *Newton's* Philosophy, and how that great Master from this *Postulatum* granted, that all Matter is endow'd with attractive or magnetick Power, and that all its Parts gravitate one to another, has with greater Success accounted for the Motion of heavenly Bodies, than all the Sages who have gone before him.

I have been well entertain'd, when at sometimes they have inform'd me how modern Writers have shewn the Probability of innumerable Worlds, that it was likely that every Star was no less a Center than the Sun; that it has its peculiar System, its superior and under Planets, all inhabited by Animals, suitable to the Nature of each Orb; and when at other times they have acquainted me with the happy Discoveries and Observations which
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the celebrated Philosopher before-cited has made on the Nature and Properties of Light. But after all this Satisfaction arising from Encrease of Knowledge and new and more extensive Views of Nature's wonderful Works and Appearances, I have often reflected, that Science is not the Quality that produces the perfect Happiness of a reasonable Being, nor the Act of Knowing the ultimate Operation of the Mind. The Contemplation of a curious Engine, or any Work of artful Contrivance, naturally leads a Man to reflect on the Author, and to praise and admire his Skill and Capacity, according to the Degrees of Perfection which are discovered in his Productions. In like manner the Observation of his admirable Works should carry up the Mind to the Author of the Universe, in the Fruition of whose Favour our Happiness consists, and whose Essence cannot be manifested to us any other way. For since he is an eternal, unlimited and self-existent Being, he is rais'd infinitely above the most elevated Conceptions of the most perfect Angels; for which Reason the Divine Nature cannot be the direct and immediate Object of Intuition, as I have observ'd in the preceding Essay. The Philosopher discovers nothing of his divine Face

or Features, but as they are reflected from the bright and extensive Mirror of Nature; and therefore we should inspect her Wonders, view and trace her beautiful Symmetry and secret Operations, that we may discern the divine Being as represented in his Creatures, and so know him that we may admire, love and obey him.

THE Contemplation of the wise Contrivance, elegant Disposition and vast Extent of the Universe, particularly the Glory, Magnificence, various Motions and Number of the heavenly Bodies, as well of those which appear to the naked or assisted Eye, as those, which by their immense Distance are invisible, and may be all inhabited Worlds, cannot but give us the most elevated and most honourable Idea of the Author. It must raise the greatest Admiration of his infinite Power, Wisdom and Goodness, and make us revere and love him, as becomes his reasonable Creatures. This is the excellent End of all philosophical Enquiries, without which, Science is a very idle and insignificant Thing. That Knowledge of Nature which only adorns the Brain and enriches the Imagination, without touching the Heart or agitating the Passions, and like

like that of the greatest part of the *Greek* Philosophers, consists in a lazy Contemplation of natural Appearances, unproductive of virtuous Dispositions and religious Life, is a vain and impertinent Attainment, as no ways subservient to our Happiness.

TRUTH is not the last Object of the Mind, but Goodness ; nor is Knowledge desirable for it self. Let the Understanding be ever so well furnish'd with Science, and the Imagination filled with ever so great a Stock of Ideas, if they are not offer'd to be embrac'd by the Will as amiable in themselves, or useful to some important End, this Knowledge may feed and entertain a Man's Vanity and Ostentation, and set off the Character of an empty supercilious Philosopher, but it no way conduces to the Felicity of human Nature. It is impossible, in a right Sense, to be made wiser, without being made better. The most clear and comprehensive Knowledge of the Creatures, without their Relation to their Creator, and therefore abstracted from its tendency to promote in our Minds a Similitude to the Divine Being and a Conformity to his Will, is nothing but empty Speculation, or rather Folly and Distraction in a very

eminent degree. It is like the Knowledge of the Syllables and Words of an excellent Book without any Perception of the Sense or Meaning, or of the Parts of a Clock, or any Instrument of Musick, without regard to the Use and Design of either. The Labours of learned Men, their sagacious Researches and curious Discoveries are then to be esteem'd, when they lead the Mind to greater and more important Ends; when in the Creature they present the Reader with the View of the Creator, and by that View excite the highest Admiration of his Perfections, and the most ardent Desire to resemble him in Purity and Goodness. And were his Talents rightly employ'd, the Philosopher, who observes the capacious Universe, and has Nature's numerous and surprizing Wonders more clearly and more frequently in his Prospect, has a mighty Advantage above others, to frame in his Imagination the most sublime and excellent Ideas of the Divine Being, and the justest Notions of his Duty and Happiness. The Felicity of Man is founded only in such a Knowledge of the Author of all Things, as excites in us an Imitation of his Perfections, and produces a Similitude to his excellent Properties: For our Felicity arises not from an unactive
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and lazy Contemplation of his Creation, but from our Enjoyment of him by perfect Love: He that cuts off the Relation which the Knowledge of Nature has to that End, and in which all its Goodness does consist, may indeed admire his own Attainments and deify himself, but has not advanc'd one step in his way to Happiness: For there cannot be any thing more certain, than that our Perfection and Blessedness result from an Enjoyment of the Divine Being, which does not consist in intellectual Operations, but in those of the Will, as has fully been demonstrated in the preceding Essay.

I cannot therefore but wonder, that so many laudable Discourses have been publish'd upon the Being of God, his Attributes and Providence, and so few on Divine Love, by which alone we attain the beatifick Fruition of him. I have therefore been determin'd by that Reflection, to undertake this Province, and to give to the Publick my Thoughts, such as they are, on this great Subject, which may exhaust the Ideas of the strongest and most fertile Imagination.

To be able to design an End, exercise Deliberation, and chuse the Means that

appear fit and proper for attaining that End, is allow'd to be the Character that discriminates a Reasonable from an Unreasonable Being. This intelligent and conscious Agent has always some ultimate End in view, to which his Actions are directed, and this in general is Good. To this he is absolutely and necessarily determined, and has no Liberty or Freedom to chuse any Object whatsoever, but what is offered in this amiable Appearance; and therefore Evil represented by the Understanding as such, is never the Object of the Will, and therefore never desirable.

THE Objects that invite and attract Mankind, that excite our Inclinations and engage us in Action, are either the chief and final End, which we desire for it self, as what will supply all our Wants, and has sufficient Goodness to consummate our Happiness; or subordinate and inferior Ends, whose Goodness consists in this, that they promote and facilitate the Attainment of the supream Good, which we desire for its own sake, and therefore have no other Goodness, but that of Means to some more excellent End.

AND tho the principal and ultimate Good desirable for it self, and capable of com-

compleating our Felicity, is not since *Adam's* Defection, and the consequent Depravation of human Nature, so readily discern'd : yet in Man's pure and uncorrupted State he could have no Doubt or Hesitation, but that his Divine Author alone must be the Object, the Enjoyment of which could make him entirely happy. The Darkness, that since our degenerate State has overwhelm'd the Understandings, and the immoral Biass that sways the Wills of Men, have made them commit a thousand Mistakes in a Matter of the greatest Concernment, and left it very hard for them to discover, without supernatural Revelation, what their principal Interest is. They find in themselves an inbred Inclination, that always pushes them on to some Good, which is wanting to give them Ease, and make them happy ; but what that is, and where it is to be found, by reason of their original Blindness and Depravity, they are seldom able rightly to determine.

It is true indeed, that the Christian Revelation, which has brought Life and Immortality to Light, has given us sufficient Assistance to find out our chief and ultimate End, and has directed the Means to gain the Possession of perfect Happiness:

piness; it is as true however, that comparatively, but a few excellent Minds, for want of a diligent and impartial Application to its Directions, are enough enlighten'd to make that important Discovery. The far greater Part, even where Divine Knowledge does most diffuse its Light, dark with Ignorance, Prepossession and Prejudice, and violently inclin'd by inordinate Appetites, grope for their Happiness at Noon-day, and perversely pursue every Object but the right.

SOMETIMES they think it lies conceal'd amidst worldly Delights, and sensual Pleasures, being prone to believe that so much Joy and Gaity must arise from the Acquisition of that Good, which they eagerly seek. But how soon are they undeceiv'd? Notwithstanding their enticing Smiles and engaging Charms, and all the Noise and boastful Representations, which the Possessors make, they soon perceive there is little in those Enjoyments but Pageantry and Delusion, the Entertainment of Children and vain mistaken Men. When we indulge ourselves with more than common Freedom in what the World calls Pleasure, we still miss the full and solid Satisfaction we expected. The flattering

tering Illusion, that instead of a real Good invited our Hopes, vanishes from our Embraces, and leaves us nothing but the Regret and Sorrow of our Disappointment. We find such voluptuous Satisfactions are always vain, and often hurtful, and by their short Duration as well as their Baseness, we may be convinc'd that they cannot be the Felicity of an Immortal Nature.

NEITHER do we succeed better in the diligent Enquiries we make among other Enjoyments. We search in vain for this secret Treasure among Riches, Honour, Power, Fame, Learning and Beauty, Objects that so much attract the Love, and raise the Admiration of the World. If we make to the Places where we see the thickest Crowds, and hear the loudest Noise, after all our Searches into the Cause of so much Zeal and Contention, and our impartial Examination of the Happiness they strive for, the greatest Discovery that we make, and the principal Satisfaction we attain, is this, that we are assur'd that none of these Things, how amiable soever they appear, whatever glorious Titles they assume, and how much soever they are ador'd by the clamorous Crowd,
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are worthy of our Esteem and Love; thus our Time and Endeavours are spent in seeking a suitable and adequate Good for a craving Appetite, that either disrelishes, or grows weary of all our Acquisitions in this mortal State. Why then are our Desires so vast, and so impetuous, when all the Good that this World can afford is such a small and despicable Thing! What Proportion is there between these low and short Enjoyments, and the boundless Capacity of an Immortal Being? Were we to perish with the Beasts of the Field, we might justly strive to be as happy as they; and sensual Pleasures might content us, could we stifle our Reason, that it might not interrupt our Fruition. But as we are constituted and endow'd with intellectual Faculties, we may be assur'd that our Felicity cannot be found among the Objects that only gratify our Senses.

AFTER all our laborious Attempts to satisfy our Appetites, they are still as eager and importunate as before; like a greedy Fire they devour us, and the exhausted World cannot furnish sufficient Fuel to entertain its Flame. Uneasy and unquiet we rove about,
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hurry'd and push'd on by a vehement Passion in the Search of that Bliss, which here it is impossible to discover ; while with vain and impertinent Labour we seek for the Living among the Dead. Among these transient corporeal Objects, how can we expect to find suitable and satisfying Enjoyments for a reasonable and spiritual Nature, whose Taste is too fine and delicate to be entertain'd with the gross and low Delights of Sense? Can we imagine that pure and refin'd Pleasure should be found in a troubled impure World?

COULD we be so deplorably stupid, as to believe the Delights and Gratifications of this Life, to be as substantial and permanent, as they are really vain and transient, yet we cannot but be conscious, that we ourselves must certainly die ; and on that Reflection, it is not difficult to pass on to this Conclusion, that let the Enjoyments on Earth be ever so great and tasteful, they can by no Means be the Happiness of those, who must in a few Days take their everlasting Farewel of them. The sweeter and more amiable they are, and the closer our Desires and Affections adhere to them, our
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398 *An Essay upon*

Separation from them will be the more uneasy and bitter, but not at all the less certain; there is no Doubt therefore but that the Divine Being our Great Creator is only able to make us happy, by satisfying all our Desires, and should therefore be the only Object of our highest Adoration, and most ardent Affection.



SECT.



SECTION II.

OUR Great Creator is not a more suitable Object of the Understanding, than he is of the Will: His Perfections bear so great an Agreement to this Faculty, which was made to love and enjoy our Maker, that were not its Relish highly vitiated, it would be impossible to please it with any other Enjoyment. Were the primitive Regularity of our rational Appetites reestablish'd, they would disgust and reject all sensual and base Delights, and adhere inseparably to the Divine Goodness, as its only agreeable and ultimate Felicity: The Bent and Inclination of the Mind would carry it naturally to Heaven, as its most proper Center and Place of Rest, and it would be in vain to offer us Riches, Honour and worldly Delights, in Exchange for Divine Peace and Immortal Joys: And as far as celestial and sacred Illumination rectifies our disorder'd Faculties and restores our depraved Nature, so far does the

the Will incline us to embrace the eternal Good ; and how much easier it is to prove, that it can have no other Happiness than to change its Inclination, and engage it in Pursuits after it.

WE find by Experience, that there is no Satisfaction in the World can rival that which arises from Operations of Divine Love, when devout Minds, unpoluted with Guilt, contemplate immense Goodness, reflect on infinite Mercies received, and possess reasonable and lively Hopes of soon enjoying all the Blessedness of Heaven, and by this means kindle the sacred Fire within ; what Transports of Pleasure do they feel while thus employ'd ? What solid Satisfaction and refin'd Delights do they find when thus inspir'd ? And could they always entertain this heavenly Flame in a vigorous and active Degree, could they constantly preserve this divine Temper, how much happier would they esteem themselves than the greatest Monarchs of the World ? and how much higher and more excellent Pleasures would they be acquainted with, than the most successful Men that this World can pretend to show ? They would then be satisfy'd by internal Sense and undoubtful Taste, that this is the
Felicity

Felicity of a reasonable Nature; nor would they desire to be more happy, than to love the Divine Being to the utmost Extent of their Powers and Capacities. When excellent Souls perceive the strongest Efforts of Love to the supream Being, when they feel the hallowed Flame burn within in the most intense degree, how are they pleas'd with themselves, how do they triumph, what solid Satisfaction and unspeakable Complacency do they find from their own Operations, and how does Reason encourage and applaud this Frame and Disposition? They can no more doubt of the Agreement between the Object and the Faculty that embraces it, than we can of the Goodness of wholesome Meat or Drink, when our healthful Palate tastes them; Bread is not more suitable to the Hungry, Water to the Thirsty, Rest to the Weary, nor Health to the Sick, than the Divine Being is to the hungry, thirsty, weary and languishing Votary.

THE Objects that invite and please our Senses, bear no Proportion to a spiritual and reasonable Appetite, which is not fitter for the Embraces of gross corporeal Things; its Excellency raises it above the Taste of those coarse and mean

Pleasures, which the Beasts of the Field enjoy as well as the greatest Princes upon Earth; and were this to be our Happiness, we might justly desire that our Reason were extinguished, and our Humanity taken from us, that we might be Brutes without Reproach, and happy without disquieting Reflections; for if all our Enjoyments must be so low and base, our nobler Faculties are not only useless but troublesome, since nothing under Divine Goodness can content them, while nothing else has agreeable Qualifications to make us happy.

AND as the supream Being is a suitable, so he is a real and an infinite Good: The Happiness which the enamoured World courts with such unwearied Diligence, consists for the most Part in meer Show and Appearance; how oft does the blind Adorer mistake a real Evil for his Felicity, and thinks that to sacrifice his Time, Estate and Family to his vicious Inclinations, and to fill his Body with Pain and Diseases, is to be indeed happy? A sensual Fancy conspiring with sensual Propensions, represents the greatest Evils in such a flattering Shape and Similitude of Good, that the Imposture often becomes fatally successful, whilst

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we greedily embrace our own Destruction; sometimes Age and Experience discover the Delusion; and we are enrag'd to see how grossly we have been impos'd upon, but our next Choice often shows that we are still as capable of being cheated; the great Deceiver has only to change the Temptation and Method of Address for something more suitable to our present Dispositions, and the Artifice frequently prevails.

BUT if the Object we so greedily pursue be indeed in some Measure good, yet it always falls below our Expectations; when the Goodness comes to be tasted and enjoy'd, it shrinks and contracts itself into a very narrow Compass, and does by no Means answer the charming Idea that our warm Fancies did at first entertain; we take unjust Measures of worldly Happiness, and form in our Thoughts such beautiful Representations, that no earthly Enjoyment can possibly equal; hence our Desires are ardent; our Pursuits vigorous, and we are very happy till we possess our Happiness; for then the Play is over, and the scenical Figures and painted Pomp vanish from our Sight; our over-heated Imaginations begin to cool, and we are at last convinc'd;

vinc'd, that we have been miserably abus'd ; the Possession cures our Error, by shewing us that the Felicity we so eagerly sought, is infinitely short of our Hopes ; and the Shame and Regret that arises from this Discovery, usually destroys the Relish of the little Good that is really attain'd.

BUT it is impossible to be thus deceiv'd in loving the supream Being, whose Goodness is real and immense, and has nothing in it fictitious and delusory ; the most vigorous and sprightly Imagination cannot find an Image too fair and beautiful for this Object ; the strongest and most capacious Brain wants Room to receive a full Representation of this eternal and infinite Felicity ; our Expectations can never be too vast or extravagant, when immense Goodness is to be our Possession ; never did any complain of Abuse and Imposture in this Case, no Man's Hopes have been ever disappointed, nor was ever the Enjoyment meaner than what he had before conceived of it. No, after the most beautiful and ravishing Ideas that it is possible to form in the Mind, and after the most vehement Desires and most rais'd Expectations, there will be Goodness enough to surprize the Possessor,

Possessor, and entertain his everlasting Wonder. The desirable Things which we seek on Earth, are accompany'd with many unforeseen Evils, that extremely weaken their Value, and abate the Enjoyment; they glitter indeed at a Distance, and charm our unwary Senses with their unfaithful Lustre, but when we soberly examine them, the coarse and base Alloy far exceeds the precious Metal, which is but thinly dispers'd in the Composition: And it were well if the greatest Part were only vile and cheap, but alas! it is most commonly much worse, for many noxious and deadly Parts are found so closely entangled and complicated with the better, that it is almost impossible to separate their Embraces, and extract the pure and harmless from the base and hurtful. We are push'd on headlong by our impetuous Desires after worldly Happiness, and in the eager Pursuit we are so taken up and enamour'd with the splendid Idol, which our Imaginations have formed, that we have no Will or Leisure to advert to the Evils and Inconveniencies that attend it: If our Reason suggests any such unwelcome Thoughts, our eager Passions grow clamorous, and bear down its Dictates, while we secretly contribute to our own Delusion, and

are unwilling to hearken, for fear we should be disabus'd; but, when after all our Care and Toil we come to possess our Wishes, we are forc'd to feel, what before we would not see, many greivous Evils and Inconveniencies which accompanied the little Good, which with much Sweat and Labour we have at length attained; the luscious Dew is full of poisonous Stings, and the bitter Ingredients are infinitely stronger than the sweet and pleasant; we can no longer abstract and single out the Good from the Evil, when we enjoy one we must suffer the other, and the Vexation and Anguish that arises from the latter, is much greater than the Satisfaction arising from the former; so that we purchase our Pleasures excessively dear, and suffer much that we may enjoy a little; we are uneasy in the midst of our Enjoyments, and while the Countenance is joyful, the Heart is heavy; if we have the Light of the Day, it is unquiet and tempestuous, if the Calm of the Night, we have its Cold and Darkness; so impossible is it to find unmix'd Pleasures in this Chaos, these Regions of Darkness and Confusion.

BUT the Divine Goodness has not the least Mixture of Evil, there is no
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impure Alloy to lessen its Worth, or render it ungrateful ; we can here meet with no unexpected Cross to diminish our Pleasure, or interrupt our Satisfaction ; we may take down the largest Draughts of these Delights, without any fear of the least noxious Infusion, we may adhere to this Goodness, without the Apprehension of any conceal'd Sting ; this is an Object truly worthy of our Love, a Good proper to enflame our Desires ; when we love the Author of our Being, we find a Divine Satisfaction in doing so, and it is so far from being at any Time the Cause of our Sorrow, that it supports us under all the Troubles which arises from worldly Cares and Disappointments ; if melancholy Clouds gather within, and Showers of Tears flow down our Cheeks, if the malicious Enemy of Mankind and an angry World combine either to destroy our Lives, or make them greivous and uneasy, if Poverty and Contempt, Sickness and Persecution with united Force so assault us, that our Spirits begin to sink, and Sorrow and Despair are ready to overwhelm us, when we are destitute of all worldly Succours, and which way ever we look the encreasing Storm is ready to discharge its Fury ; when we are thus, I say, reduc'd to the greatest

Extremity, and our Souls grow sad and disquieted within us, if but one heavenly Beam penetrates our Breasts, and kindles there the Fire of Divine Love, this soon changes the gloomy Scene, and turns all our Mourning into Joy and Gladness; our Souls rise in this Flame to Heaven, and leave their Burden of Grief behind; and now we can despise the World and deride its Fury, while we desire not its Pleasures to augment, and challenge its Malice to abate our Happiness; we are now satisfy'd, that if our Hearts were still inflam'd with this hallow'd Passion, Earth and Hell would in vain unite to make us miserable.

BESIDES, as the Divine Goodness is pure and unmix'd, so it is compleat and satisfying, by which it has an infinite Advantage over all worldly Possessions; our real Wants and Necessities in this Life, are numerous and great, and our imaginary ones, which are no less uneasy, are yet more and greater, whence our Desires are many and impetuous. The Good they thirst after, lies dispers'd among a Multitude of very different Objects, and intermix'd, as before-mentioned, with much Evil, which it is hard to separate, and there must be a Concurrence of as many Objects, as we have Wants and Desires, to make

make us easy ; for any one importunate Desire unsatisfy'd will trouble and displease us, and disturb the Enjoyment of our other Appetites, for which we have made the most plentiful Provision : but when is this to be attain'd ? What Industry did yet ever meet with such Success ? Who did ever see all the desirable good Things on Earth conspire together to constitute the Happiness of any one Man ? Who ever enjoy'd Health, Riches, Power, Honour, Reputation, Wisdom and Learning in an eminent degree all at once, and for any considerable Time ? Or if there has been any such Wonder on Earth, yet how rarely has it happen'd, and who has reason to expect the like ? Most commonly our Passions are so extravagant and inconsistent, that if you please one, you must disgust another, and if they are more regular, yet you cannot gratify them all at a Time ; neither are you sure that your Passions will not be so unconstant and capricious, that you shall not be weary to Morrow of what you are extremely fond to Day.

BUT suppose all these Difficulties were remov'd, and let it be yielded that it is not only possible to gather together all the various Objects which our Appetites crave, so that not one should be left unprovided for,

for, but likewise that it is an easy and common thing, and such as upon our ordinary Endeavours we ourselves are likely to acquire; let it be allow'd too that our Passions shall continue regular, so that the Gratification of one may not disquiet another, that they shall likewise be steady and constant, or if they should be changeable and capricious, that our Provisions for them shall shift and change as fast as they; all this suppos'd, there is one Difficulty remaining that will make it impossible for us to be happy here, or to approach any thing near to the State that deserves that Name; and that is the great Disproportion between the Objects and our rational Appetite, this being Spiritual and those Corporeal, this permanent and Immortal, those transient and of short Duration. The Capacity of our Minds is so vast and wide, that all the good Things on Earth collected and heaped together will fall infinitely short of filling up its Compass, and hence all these Trifles, which the foolish Crowd admire, are never able to satisfy and content us; the Extent of our Desires is so great, that like a deep Abyss, they swallow all that the World can give, and still are no fuller than before; for what Goodness is here commensurate

furate to our unbounded Wishes? How can these empty Objects satisfy the immense Capacity, and perfect the Faculties of an immortal Nature? Our Souls are hungry and starv'd amidst the most plentiful Provisions which the World can furnish, and our greedy Appetites devour all, and continue as craving as before; we find that our Endeavours rather augment than abate our Thirst, and that the Provisions we make rather widen than fill the Compass of our Wills; so that after all our unwearied Toil and vexatious Cares in the Pursuit of Satisfaction, we may justly sit down in Sorrow, abandon our selves to a fix'd Despair, while we are asham'd and enrag'd to see our Time and Labour spent to so little Purpose, and that after all our Diligence and our utmost Efforts, we are still as far distant from our Happiness as when we first set out.

How does the World delude its most faithful Servants? How does it disappoint their Hopes, and leave them charg'd and overwhelm'd with Despondency and Regret? Or rather, how do foolish Men abuse themselves, who admire these empty Possessions above their Value, and expect from the World infinitely more than it has

has to give? There is nothing here that can procure solid Content and lasting Satisfaction; what can these splendid Toys and gaudy Phantoms contribute to the Perfection and Felicity of a Godlike Mind? What can be expected but Shame and Disappointment, from the Embraces of these fair, but barren Clouds? When they are greedily grasp'd, their Lustre vanishes, and all their Goodness shrinks; into nothing; at a Distance we are charm'd with their Beauty, and whilst we stand gazing on them, our Imaginations form them into all manner of delightful and glorious Shapes; but when we approach the Phantastick Scene, and are ready to embrace our Bliss, the airy Splendour disappears, and our Paradise is nothing but Mist and Vapour, so weak and empty are all the Pleasures which the World can afford; and when they are presented to us in the most amiable Forms, they borrow their chief Lustre from our deluded Fancies, and being divested of foreign and fictitious Charms, they become mean and sordid, and are so far from giving the Mind solid Content, that they often grow insipid and ungrateful.

BUT the Divine Goodness is perfect and satisfactory; all the amiable Qualities di-

dispers'd among the Creatures, are collected and concenter'd in this Fountain of Perfection. Here is Happiness enough to crown all our Desires, and exalt all our Faculties, no Appetite will be left querulous and unsatisfy'd, whilst others are gratify'd and delighted, no thwarting and inconsistent Passions will here distract us and disturb our Pleasure, this Good is commensurate and adequate to our Capacities, wide as our most enlarg'd Wishes, and no less solid than extensive. These divine Charms are sufficient to raise and entertain our constant and highest Admiration, to attract our most intense Love, and to crown the Possessor with perfect Bliss; this Enjoyment will be so far from being incompleat, that our Appetites and Passions being fully gratify'd, we shall have nothing left to wish, but the Mind shall be engaged in Transports of endless Joy, and after it has extended it self by the most thirsty and vehement Desires, will still want Room to entertain incomprehensible Goodness; and when the happy Soul shall be ravish'd with the Contemplation of the glorious Object of her Happiness, and feels her self in Extasies of Divine Love, what Imagination can comprehend, or what Images can represent the Felicity of such a State?

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As this perfect Good gives full Satisfaction and unmolested Tranquillity, so is it most lasting and permanent; the Happiness which the World bestows on its Admirers, is so short and transitory, so unconstant and uncertain, that a Man must shut his Eyes and renounce his Reason before he can be perswaded that it deserves his Esteem or Love; Honour, Riches, Pleasure and Health depend on so many unstable and contingent Causes, that their Conservation and Continuance cannot be ordinarily durable; and since there is requir'd to the Constitution of earthly Felicity a Concurrence of so many Objects, all procur'd with so much Difficulty, and with the like Difficulty preserv'd; and since the Absence of either is enough to destroy our Satisfaction, one would justly wonder how any Man could ever dream of being happy in this Life; Power, Riches and Reputation, with how much Labour and Toil are they gotten, and how easily and suddenly are they lost? Health and Beauty, how soon do Sickness or Age blast them? They are expos'd to the Cruelty of a thousand Diseases, are every Moment surrounded with inevitable Dangers, and the same vital Flame wears the Man, that supplies his Vigour. But if these worldly Goods were in their own Nature

Nature durable and permanent, as they are really perishing and transient; yet since we change our Taste and Dispositions so fast, they will quickly cease to be good and desirable to us. Our Temperament and Complexion, and therefore the Passions and Inclinations that spring from them, are so very different in the several Periods and Stages of Life, that different Pleasures and Enjoyments must be provided to make us constantly easy; so that if the Possessions that we at first procur'd, should still continue good in themselves, yet they would lose their relation of being so to us, the Change of the Faculty as well as that of the Object equally destroying the Pleasure expected from their Union; and tho the Object should continue still the same, and our Temperament remain fix'd and unalter'd by all the Changes and Revolutions of Times, yet the Familiarity of it would not fail to render it less agreeable, if not ungrateful. Tho we languish or rave with Desire, when the Pleasure is at a distance and joyn'd with Difficulty, yet when we become Masters of it, we triumph over it as our Conquest, and soon regard it with Coldness and Indifference: We are much delighted for a Time, and fancy now we begin to be happy; but
Custom

Custom and Acquaintance abates our Relish, and soon convinces us of our great Mistake; we are therefore always put upon fresh Researches, and ever longing after what is new and surprizing: and could we ransack the Universe, and rifle all Nature of its Treasures, we should quickly disesteem and reject the present, and pursue some new Satisfaction. Nothing but endless Variety gives Content, and all that of this kind of Happiness can be wish'd, and more than ever was attain'd, is an everlasting Succession of Pleasure and Satiety.

BUT tho all these Objections against worldly Pleasures were remov'd, and that the Enjoyment of them would make our Lives but one uninterrupted Transport, yet they will not go down with us into the Grave, or accompany us into the other World. And what an unconceivable Torment will it be, to have our Affections torn from the Embraces of their beloved Objects, of which we must now take our everlasting Farewell? This Separation will not be less uneasy, than that of the Soul from the Body, which must now quit all its Pleasures and Delights, without Hopes of enjoying them again, and perhaps any other for ever; were there
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DIVINE LOVE. 417

no other Objection against earthly Enjoyments, this Reproach alone were enough to sink them to the lowest degree of Neglect and Contempt, this single Consideration were sufficient to make us look upon them as unworthy our superior Esteem or Love. Good Heaven! what Infatuation possesses the World? What a Spirit of Folly and Madness has seiz'd on deluded Men, even such as discourse and reason to Admiration on other Subjects, and tempt us to believe they are in their right Senses! Strange, that a Man should be call'd a Reasonable Creature, and complemented with Encomiums on his Wisdom and Intellectual Abilities, who can imagine that the Possessions of this Life, which he is sure to part with in a few Years, can be the Happiness of one that must live for ever, that cannot reflect how miserable he will be left when these Enjoyments forsake him; or cannot infer from that Consideration, how foolish a Thing it is to fall in love with Objects of such short Duration? Does any One think that he has sufficient Provision for his whole Life, that is furnish'd only with a single Meal? How wonderful is it that Men, who must continue in Being to eternal Ages, can believe they have secur'd their Happiness, when all their

Custom and Acquaintance abates our Relish, and soon convinces us of our great Mistake; we are therefore always put upon fresh Researches, and ever longing after what is new and surprizing: and could we ransack the Universe, and rifle all Nature of its Treasures, we should quickly disesteem and reject the present, and pursue some new Satisfaction. Nothing but endless Variety gives Content, and all that of this kind of Happiness can be wish'd, and more than ever was attain'd, is an everlasting Succession of Pleasure and Satiety.

BUT tho all these Objections against worldly Pleasures were remov'd, and that the Enjoyment of them would make our Lives but one uninterrupted Transport, yet they will not go down with us into the Grave, or accompany us into the other World. And what an unconceivable Torment will it be, to have our Affections torn from the Embraces of their beloved Objects, of which we must now take our everlasting Farewell? This Separation will not be less uneasy, than that of the Soul from the Body, which must now quit all its Pleasures and Delights, without Hopes of enjoying them again, and perhaps any other for ever; were there
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DIVINE LOVE. 417

no other Objection against earthly Enjoyments, this Reproach alone were enough to sink them to the lowest degree of Neglect and Contempt, this single Consideration were sufficient to make us look upon them as unworthy our superior Esteem or Love. Good Heaven! what Infatuation possesses the World? What a Spirit of Folly and Madness has seiz'd on deluded Men, even such as discourse and reason to Admiration on other Subjects, and tempt us to believe they are in their right Senses! Strange, that a Man should be call'd a Reasonable Creature, and complemented with Encomiums on his Wisdom and Intellectual Abilities, who can imagine that the Possessions of this Life, which he is sure to part with in a few Years, can be the Happiness of one that must live for ever, that cannot reflect how miserable he will be left when these Enjoyments forsake him; or cannot infer from that Consideration, how foolish a Thing it is to fall in love with Objects of such short Duration? Does any One think that he has sufficient Provision for his whole Life, that is furnish'd only with a single Meal? How wonderful is it that Men, who must continue in Being to eternal Ages, can believe they have secur'd their Happiness, when all their

418 *An ESSAY upon*

Acquisitions cannot possibly last but a few fleeting Years ?

BUT those wise Men, who have chosen the Fruition of the Divine Being for their Portion, aim at a Felicity as immortal as their Souls, and durable as Eternity; when all the Pomp and Glory on Earth, with all the Pleasures and Hopes of sensual Men shall vanish and disappear; when this noisy Theatre being destroy'd, Men shall lay by their Dramatick Splendor, and give over acting Princes, Conquerors and Lovers, and when the latest Ages shall have finished their Revolutions, and Time having compleated its appointed Course, after having devour'd all Things else, shall itself be swallowed up in Immortality, then shall pious Minds triumph amidst the Joys of Heaven, and their Happiness shall continue to endless Ages; while impenitent Criminals, overwhelm'd with Despair, shall lie imprison'd in the Chambers of Death, crying out in the Anguish of their Hearts against the treacherous and fugitive Enjoyments, that forsaking them in their greatest Extremity, left them to be convinced by everlasting Sufferings, how dear they bought their transient Delights. When those Godlike Minds, who despis'd
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the World, and chose their Maker for the Object of their Love, without fear of Separation, shall be united to him; what heavenly Pleasures, what Transports will arise from this blissful State, when no Apprehension of approaching Death, no uneasy Thoughts of future Disunion shall ever suspend the Divine Rapture, or once abate the blest Enjoyment? These Minds are indeed happy, if Immortal and Divine Joys can make them so. No Changes or Revolutions of State can alter their peaceful Condition; no enrag'd Competitor can with superior Arms disturb their Peace; no secret Artifice nor open Violence, no Efforts of Cruelty, Malice, or Envy, can dispossess them of their Treasure, or blast their Reputation; the Object they love is immutable, and knows no Shadow of Change; it continues for ever suitable and fully congruous to their Faculties, and those Faculties bear an unalter'd Conformity and Agreement to their Beattick Object; the Divine Goodness never loses its attractive Charms, it continues for ever infinitely amiable, and the Appetites of the Possessors are for ever dispos'd for the Fruition of it; so that their Blessedness is perfect and undecaying, while their continu'd Delights dull

not their Appetite, nor constant Enjoyment abates their Pleasure; the immense Goodness of the Divine Being, attracts the Bless'd with such irresistible Force, that their Souls are fill'd with Extasies of Love, which is still excited and still satisfy'd, always rais'd to the most intense degree, and always entertain'd and fed with proper Incentives: How desirable is this Divine Object? How cold, even as Death, is that Breast, which such amiable Perfections cannot warm? How stupid and insensible is that Heart, which in the Contemplation of infinite Goodness does not rise to Heaven in ardent Desires and Anhelations?



SECTION III.

WE ought to consider, that as the great Creator form'd the Mind of Man, and imparted to it such high and noble Faculties, that he might admire, worship, and for ever enjoy him; so he made this boundless Variety of Creatures, which compose the beautiful Fabrick of the Universe, to be the objective Demonstration of his Goodness, Wisdom, Power and Majesty to this intelligent and contemplative Being; to all the rest he communicated such Principles of Activity and suitable Propensions, as should certainly carry them to those inferior Ends, for which they were design'd, but which they could not understand nor chuse, while his reasonable Creatures only have the Honour to be immediately intended and qualify'd for the Love and Adoration of their Maker. If brute and inanimate Beings do not serve the respective Ends, for which they were created, they lose their Goodness, which entirely consists in their Aptitude and Capacities to promote those Ends: If they do not advance the final Cause for which they

were design'd, they become idle and insignificant, and if they obstruct it, hurtful and pernicious. If the Sun did not inlighten the World, and dispense his prolific Influences to sublunary Bodies, to what Usefulness could he make Pretence? If the Rain did not water the Valleys, replenish the Rivers and contribute to the Production of Plants and Fruits, what beneficial and desirable Qualities could we discover in it? Our Meat is good to delight and nourish us, our Cloaths to adorn and defend us, our Drink to exhilarate and quench our Thirst; abstract from them their Relation to these Ends, and all their Goodness, besides that of a naked Being, is destroyed. And is not this likewise true of Man? He is endow'd with Capacities to know, admire and love his divine Author, which Faculties were made for that purpose, or it must be allowed they were made in vain; and it is from the Congruity and Aptitude of his Nature to this end, that the Dignity and Perfection of his Being are deriv'd.

BUT if these excellent Faculties are not employ'd about their proper Object, what is the Goodness of this reasonable Creature? If we answer not the End of our Creation, to what purpose do we exist,

exist, and of what Service are those noble Capacities? Whilst we alienate our Hearts and divert our Desires and Delight from our divine Author, are we not vain and impertinent Parts of the Creation? Do we not effectually destroy our Beings, by destroying all their Usefulness? If we will not love our Creator, Father, and indulgent Benefactor, what shall we find, on which to employ our Understandings, Wills and Affections, which were made and fitted for this high and delightful Employment? Why do we live, and move, and desire the Continuance of these impertinent Beings, when all their Usefulness is gone? Why should we remain here the Burden and exorbitant Parts of the Universe, and be contented to stand idle Spectators, while other Creatures diligently pursue the Ends of their Creation, and conspire together to make up the Beauty and Harmony of the World? We would not chuse to be Ideots, Lunaticks, or to make a part of the Herds of the Field; yet if we were sunk to so low a Rank, would it not be more desirable, and should we not more effectually answer the End of our Nature and Capacities, than we now do, if we love not the Author of our Being? We find in our selves a natural Fear of Death, and

have a secret Horror, when we think of Annihilation ; yet if we had never been, or immediately after our Birth had expir'd, and lain all this time cover'd with Dust and Darkness, or if we should now surrender our Being and retire into our former Nothing, could our Condition be more deplorable, than when we live but to no purpose, when we have a Being but altogether insignificant, and have many great and excellent Faculties, but none of them employed about the Object for which they were design'd ? For what farther Evil can Death or Annihilation add to make us more miserable, if we have already, by alienating our Hearts from our great Creator, destroy'd the Perfection and annihilated the Goodness of our Being ?

BUT it would be well if by withdrawing our Love from the supream Good, we only made our selves unnecessary ; it would be well if we were only inactive, and did only not advance the End for which we were made : But, alas ! if our Condition be so bad, it is much worse ; if we love not our Maker we certainly hate him ; there is no Medium betwixt these two : if we do not promote, we certainly obstruct the End of our Creation, and so become not only impertinent, but vile and

and hurtful ; if we love not our Creator, we love his Enemies, while we yield up our Hearts to criminal Enjoyments ; if his Creatures have the greatest Share of our Affection, we despise our Creator and declare, that we do not esteem him worthy of our Love, or that his Creatures are more amiable than himself, the Fountain of all Goodness : And if this be enough to stile us Haters of the divine Being, is it not much better not to be, than to be thus impious ? Is it not more eligible to have no reasonable Mind, than one so black and deform'd ? And more desirable not to live, than to live in opposition to the Ends of Life ? Can any Condition be more deplorable, or is it possible for a Creature to be more odious and abominable ? Should we not rather chuse to go out of Being, than to be a poisonous or a loathsome Animal, or always to carry about with us the Pain and Contagion of the Plague or Leprosy ? And yet is there any thing in these Creatures, or these Diseases, so malignant and hurtful, as a Mind averse to the best of Beings, and that swells with Pride and Displeasure against his Maker ; that in Contempt of infinite Goodness, adheres with ardent Affections to Sin and Folly ? Does that Man deserve the honourable Title of Intelligent and Reasona-

Reasonable, that thus perverts his Faculties, that renders himself the Reproach of his Species, and becomes not only an irregular and disorderly Part, but the Disgrace and Disturbance of the Universe? It would be well if he had extinguish'd his divine Faculties, and was sunk down to the State and Rank of the Beasts that perish, for tho' low and mean, he might then be not only innocent but useful.

WE find our selves drawn by a forceable Propension to love those, who bestow any considerable Favours upon us; and there is nothing in the World more easy than to be thankful to a Benefactor: This is so just and cheap a Return, that ungrateful Men are every where treated with the most reproachful and ignominious Characters, and those who have but little Sense of their Obligations to other Duties, yet think that Honour and Humanity oblige them to this. From this Principle of Gratitude it is, that Favourites love their Princes, Servants their Masters, Children their Parents, and ordinarily all Men those on whom they depend. If this be then so easy and so natural a Duty, how is it possible to forbear loving the Author and Fountain of all the Good, which we do or ever did enjoy?

enjoy? It is he who rais'd us out of Nothing, who after a fearful and wonderful manner form'd us in the Womb, and gave us these reasonable Souls and comely Bodies; it was he that dignify'd our Natures, by imprinting his divine Image upon them, who cloathed our invisible Substance with living Flesh, and made us next in Rank to the glorious Angels; and when we rebell'd against him and defac'd his Image, when we had forfeited our Lives and expos'd our selves to his just Vengeance, that our Perdition might not be necessary and inevitable, out of infinite Pity and Compassion, contriv'd the wonderful and mysterious Scheme of our Redemption, and brought down eternal Happiness to our own Choice, imposing nothing but such just Terms and easy Conditions as we our selves would not have left out, that is, that we should admire this surprizing Wonder, acknowledge and accept the Goodness and Mercy discover'd by it, and love the Author of our Redemption above all other Things.

WHILE we contemplate our Creator, as reconcil'd to us by the Merits and Intercession of his Son, we receive the most amiable Representations of him, who thus becomes the most suitable Object of our Love.

THAT

THAT we might become such as he could take Pleasure and Delight in; he has sent his Spirit to purify our deprav'd Minds, elevate our Natures, and subdue the Power of criminal Inclinations, that by this means the defac'd Image of our Maker might be re-establish'd, and we be restor'd to our lost Happiness, of mutual Love and Communion with him.

THUS the infinite Wisdom of our Creator contriv'd the Method of pardoning our Offences, and of purifying and exalting our Minds; that he might be pleas'd with us, and by his miraculous Mercy made way for the Exercise of as miraculous Love: And is not that Heart more impenetrable than the hardest Rocks, colder than the frozen Regions, and more insensible than the Habitations of the Dead, that resists the Charms of such unparalell'd Love? Will not such Mercy and Compassion soften the most obdurate Temper, charm the most salvage Passions, and from Hatred and Malice it self, extort the just Returns of Gratitude? Well may that Man be accounted blind, that sees nothing in these immense Riches of Goodness and Benevolence to inflame him; well may that Mind be look'd upon as dead, that feels

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not the Attraction and forceable Influences of such Pity and Compassion; and justly is he reserv'd for merciless infernal Flames, that will not melt in those of divine Love.

AND as the supream Being made and redeem'd Mankind, so has he also given us all the good Things that we ever enjoy'd. He fed, nourish'd, and cloath'd us, when we had no Knowledge of him, tho he is more the Life of our Souls than they of our Bodies, and has still supported, and in his Almighty Arms upheld us from sinking into Nothing, whence we came; he has conducted us with the tender Bowels of a Father, through the Stages of Infancy and Youth, to a mature and manly Age, passing by the Follies of the one, and the Stubbornness and Disobedience of the other, or chastizing them with great Mixture of Kindness and Compassion: His Providence has allotted many of us a vertuous and liberal Education, and afforded us his ordinary Means of Grace and the Concurrence of his sacred Spirit; and tho we have often abus'd the first and resisted the last, yet he did not presently withdraw those Favours, which we knew not how to value and improve, but continu'd
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to solícite our Hearts and to invite our Affections with the Patience and Forbearance of a gracious and indulgent Father.

To correct our Passions, and subdue our inordinate Inclinations to the Enjoyments of this Life, he often sends us various Sufferings, the Tokens and Demonstrations of his Love: in how fit Season are they inflicted? With how much Mercy and Goodness attemper'd, and how advantageous and profitable do they often prove? Tho Chastisements are often long and sometimes acute, yet they are still supportable; and tho the Body is uneasy, yet the Satisfaction and Tranquillity of the Mind, arising from the Advantages we receive by Affliction, sometimes puts a wise Man to a stand, whether he should wish its removal or continuance. When our Bodies languish and our Spirits seem exhausted and overwhelm'd, he does not abandon us in this Extremity, but opens his Ears to our Entreaties, and stretches out his Arm for our Deliverance. How often does he reverse the Sentence of Death, that our sorrowful Friends pass upon us? How often ease our Pains, renew our Strength, and interpose to save us, when sinking under the Force and Weight of our Sorrow?

FROM

FROM our Infancy his Bounty has maintained us, while his Providence has conducted our Steps through the Ways which he open'd for us; he often affords us Comforts, sometimes Delights, always Necessaries, while he grants our Desires that are expedient, and as graciously denies the hurtful. He either at our humble Prayer removes our Trouble, or continues it for our greater Advantage; by his wise Direction the most improbable Circumstances conspire together for our Good, and from Scenes of Misery and Distress, often arise our Joy and Happiness; so that sometimes Plenty and Abundance for our Refreshment spring up in a dry and barren Desert, and Streams of living Waters flow from the hardest and most impenetrable Rocks.

AND as we have already received so many and such wonderful Mercies, so we rely upon him for all that we hope to enjoy hereafter; upon him we depend for the Supply of all our Wants, whether they regard the Body or the Soul; it is from him that we must receive temporal Provisions for the one, and his gracious Influences for the other; it is by his Power we must be able to live, and by the same Power must be willing to die;

die; it is he that must direct us in all our Ways, that must pardon our Sins, and restore our degenerate Natures; that must comfort us in Distress, support us in the Extremity of Death, and receive us into his Kingdom, or we must be lost in eternal Perdition. There is nothing we can trust to but his Mercy and Goodness, that never yet forsook us; we have no Hopes or Expectations in the World, but from his Promises and his benevolent Nature; and it is abundantly enough that we have these for the unshaken Foundation of our Confidence and Support: And can we think of such a Benefactor as this, and not love him? Can we reflect upon the indulgent and endearing Expressions of his past Goodness, and the Hopes of infinitely greater Blessings to be yet received, and our Hearts not burn within us? Will not the Contemplation of his unexampled Love and Pity, and the remembrance of the numberless Favours which his Bounty has heap'd upon us, penetrate our Souls, dissolve our Hearts, and fill our Breasts with ardent and pious Emotions? Can we look upon such Bowels of Pity, upon Love it self, and the Divine Flame not kindle within us? What could our Creator have done more to have attracted our Esteem,
and

and what can we farther demand to render him more amiable to us?

AND as this blessed Object, which way soever it is contemplated, is so desirable, so the Operation it self of Divine Love affords many efficacious Considerations, that may perswade us to entertain it. In the first Place, it is the highest Action of the Soul about the most excellent Object; there is nothing that does more elevate and ennoble the Mind, and more enlarge and perfect its Faculties, than this Celestial Passion; the Light of this pure Flame chases away the Darkness that overwhelms our degenerate and deprav'd Understandings, while its Force and Activity raises and refines them, by consuming the Dregs and freeing them from the base Mixtures of sensual Corruption: it gives Health and Vigour to our diseas'd Natures, and restores our distemper'd and deform'd Minds to the Beauty, Glory and Perfection of their Being, and raises us from the low and deplorable Condition to which our Guilt and Folly has reduc'd us, to the high and happy State of the Blest above. It is the Production of the sacred Spirit, the new Creature, and the active Form that enlivens and animates all other Ver-

tues ; it is the Principle of spiritual Life, which causes that Rectitude and Purity of Mind, wherein our Similitude to the Divine Nature chiefly consists.

BUT how different are the Effects of the inordinate Love of sensual Pleasure, and earthly Enjoyments ? The other does not more purify and advance our Natures, than this debases and defiles them, while by turning away their Bent and Inclinations from the most amiable Good, it prostitutes our Faculties to the most base and sordid Satisfactions, and alienates the Will from all that is great and excellent ; it creates an Abhorrence and Aversion to that which Angels love and adore, disqualifies it for the Taste of spiritual and divine Objects, and makes it disrelish and reject perfect Goodness. Is not the Life of voluptuous Men justly compar'd to the wallowing of Swine in the Mire ? Can a Reasonable Creature, that is capable of knowing, loving and delighting in the glorious Author of his Being, be treated with greater Contempt, or be more vilify'd, than to be enslav'd to the mean and unworthy Enjoyments of this Life ? Can any thing be more below its Dignity, or more disproportion'd to its Faculties ? The Daughters
of

of Princes, who should publickly prostitute themselves, would not so much dishonour their high Birth, as those abject impure Beings, who forget their Divine Original, and abandon themselves to criminal Pleasure, that fall in love with the Happiness of Brute Animals, idolize their Meat and Drink, and admire the Garments that cover their Nakedness; who desire no more honourable Employment, than to obey their sensual Instigations, and no greater Happiness than the Possession of corporeal Delights, tho so base, so transient, and for which they must pay so dear at last.

Unhappy Men! made for the Fruition of your Divine Author, but debas'd to the lowest and vilest Purposes; spiritual and incorporeal in your Nature, but corporeal and sensual in your Inclinations; of Angelick Faculties, but sunk to the Rank of living Creatures without Reflection, and dishonour'd by the most servile and fordid Employments: What Compassion is great enough for such Misery? Is it possible to be more blind, than to take such empty Satisfaction, such mean and short-liv'd Possessions for Things worthy of our highest Love, that has

boundless Goodness to invite it? Can Reason be reduc'd to a lower Ebb, than not only to hang in Suspence, to balance and deliberate upon the Question, Whether the Creator or his Creatures are most worthy of our Love, (which yet is infinite Folly) but likewise to conclude upon the Comparison, that the Creature is the most suitable and amiable Object? Surely those Faculties must be deprav'd to a most astonishing degree, whose Operations are thus irregular; how ugly and monstrous is a Soul destitute of Celestial Love, and possess'd with vicious Inclinations? How detestable must she appear in the Sight of the divine Being, of the holy Angels, and her self too, in sober Intervals? Her Beauty and Perfection are lost, the divine Image that adorn'd her is defac'd, her native Inclinations perverted, and instead of a pure and godlike Being, she becomes foul and odious as one of the unclean condemn'd Spirits. When she has yielded to Temptation, and defiled her self with criminal Compliances, if the Sense of Guilt be not extinguish'd, does she not blush at her own Pollution, and is she not afraid of her own Blackness and Deformity? Does she not betray a secret Shame and Regret, as conscious to her self that she has dishonour'd her Nature,
and

and prostituted her excellent Faculties? So contrary are the Effects of sensual to those of divine Love.

AND as this heavenly Principle refines and exalts the Mind, so it feeds it with continual Pleasure and Satisfaction; for the Operation of our highest Faculties about this most excellent Object, cannot but produce the most pure and desirable Delights: this is a Duty that is its own Reward, and a Work that does abundantly recompence it self: a Permission to love the supream Being without a divine Injunction, might prevail with a pious Mind to adhere inseparably to him, as the Object of his Happiness. Men search not for an express Command to take delight in their Food, Health and Life, and to desire Honour, Riches and Dominion; it is enough that this is a lawful Passion, or that it seems to be so; and as the Pleasures which Men receive from the Fruition of these Objects, is sufficient to excite their Affection, so to Regenerate Minds it is Meat and Drink, Health and Life, Riches and Honour, to love the Author of their Being; and the Complacency and inexpressible Delight that flow from the Exercise of this sacred Principle, is sufficient

to entertain and keep it alive: And therefore if irreligious Persons were conscious what Transports of Joy spring from the Operations of Divine Love, they would quickly renounce their low and empty Satisfaction; and being convinc'd they were made for more excellent Possessions, would not think Religion and unaffected Vertue such melancholy, uneasy and sorrowful Qualities, as their abus'd Fancies represent them; nor would they longer despise a Person of sincere Piety, who has abstracted his Inclinations and Desires from these transient and worthless Objects that gratify our Senses, to fix them on the only perfect Good; instead of deriding the Pleasures and Happiness of Heaven, as the Effect of a whimsical Brain and an over-heated Imagination, they would now allow there is more than Delusion, Fancy and Enthusiasm in this Divine Principle, and that the most rigid Reason will justify what we say of the Satisfaction and Delight which result from the Operations of it.

It is indeed surprizing to Amazement, that any Man should be so foolish as to appeal to Reason in this Case, and balance and compare the Pleasures of Sense, with those of a Heart full of ardent Affections

to the supream Good. Has not the Mind a stronger, a more delicate and exquisite Taste than the Body, and must not therefore its Delights in Proportion be more elevated and refin'd? One that is devoted to Heaven, and united to the Fountain of all Being and Perfection, may challenge all whom the World congratulates as happy Men, to say of their Pleasures what he in the following Manner can truly affirm of his own: "The ardent Exercise of Divine Love gives me solid Content and sincere Satisfaction, warms and animates my Breast, and I feel it like Life spreading through my Soul; it pleases without cloying, encreases by Repetition, and becomes more desirable by Familiarity. As it does not waste my Body, nor by ruining my Estate impoverish my disconsolate Family, so it leaves no secret Sting, no Shame nor Remorse behind it. When I reflect upon the Possession of it, I am pleased with my self, my Reason approves and applauds my Choice, and encourages me to proceed with Resolution, and love the Divine Being with more Ardor and Constancy. While I am thus employ'd, the Loss of Riches or Honour, of Estate or Friends, cannot destroy my inward Peace; while I en-

“ certain this heavenly Guest, I can en-
“ joy the greatest Delight and Satisfac-
“ tion, tho I were the poorest and most
“ despis’d Creature upon Earth. This Plea-
“ sure accompanies me when I lie down
“ and when I rise ; it sweetens my Sleep,
“ quiets all uneasy Thoughts, and turns
“ Solitude into a delightful Paradise ; it
“ is my Food in Health, and my Cor-
“ dial in Sicknes, the Life of my Pro-
“ sperity, and my Support in Affliction.
“ Nor is it interrupted or in the least di-
“ minish’d, when I reflect on Death and
“ Parting for ever with these earthly
“ Enjoyments. I can abide the Thoughts
“ of Heaven’s Tribunal, and an un-
“ changeable State in the World to come ;
“ for these Considerations do not check
“ and abate, but confirm and heighten
“ the Pleasure of loving the Author of
“ my Being, by administering the most
“ proper Arguments to excite and ad-
“ vance that Celestial Disposition of Mind.
“ And if this be Delusion, Spleen, and su-
“ perstitious Frenzy, may I have the Ho-
“ nour to be reproach’d as the most ex-
“ travagant Enthusiast upon Earth ; freely
“ may the infatuated World deride my
“ Choice, while upon the severest Test
“ and most impartial Trial, my unpre-
“ judic’d Reason acquits and approves
“ my

“ my Conduct, and I find that internal
 “ Peace and Tranquillity, of which de-
 “ generate Minds have no Perception ;
 “ could I still possess this heavenly Life,
 “ and always feel the Flame of Divine
 “ Love arise in my Heart, I would not
 “ envy the Crowns of Princes, the Trea-
 “ sures of the Miser, nor the Delights
 “ of the most flourishing and prosperous
 “ Libertine.

BESIDES, how great an Incentive of Divine Love is this Consideration, that it is the Condition of the Pardon of our Offences here, and of eternal Happiness hereafter ; and can any cheaper Terms of immortal Bliss be propos'd, than to love the Author of such Benefits, who otherwise is so infinitely amiable ? And does not that Person desperately chuse his own Perdition, who would not love his greatest Benefactor to be delivered from it ? To yield up our Hearts to the Divine Being, and adhere to him as our supream Felicity and ultimate End, and desire and pursue eternal Bliss, according to its Worth and Goodness, is all that is requir'd of us ; and who would be poor and despised, deformed or sick, and ill us'd and oppress'd, if Riches, Honour, Beauty, Health and Power might be procur'd only by setting our Affections on them ?

WHENCE

WHENCE it appears, that the Condition of our Future Felicity is nothing else, but that we should be endow'd with suitable Dispositions to enjoy it; and this is another Consideration that recommends to us the Exercise of Divine Love, that it is the necessary Qualification of our Faculties, by which they are prepar'd and become fit for the Fruition of the supream Being: There is nothing more repugnant to Reason, than to imagine that a vicious degenerate Person, who has no Taste of spiritual and celestial Enjoyments in being accustomed only to the Pleasures of Sense, but mocks the Joys of the Blest in Heaven, should delight in the Possession of that Blessedness, to which they have so great a Deadness and Aversion. Love, as said before, is the Faculty by which we enjoy the Object that makes us happy; how therefore, without loving the Divine Being, is it possible to acquire the Fruition of him? Without the Aid and Influence of this Divine Principle, the Tree of Life would fade, and the Rivers of Pleasure that flow thro the Paradise above would be dried up; without this Qualification Men would be miserable in the Seats of Bliss, Heaven would be an unsupportable Burden, and the Transports
and

and Delights of Angels will prove an everlasting Torment. To be near the supream Being, and for want of Divine Love to be disqualify'd and uncapable to enjoy him, were to be a Guest at a delicious Feast with a sick Stomach, or to have immense Variety of all other earthly Pleasures, of which however we have no Taste.

AND as the Love of the supream Being is the Condition and necessary Qualification to fit us for the Felicity of the Future State, so it should be contemplated as a Part of that Felicity it self, while we are commanded only to accept imperfect Happiness in this Life, that we may be perfectly happy in that to come; for what Felicity is it which we expect in our Future State? What Joys and Delights do we hope for in the Mansions of the Blest? There is no Marrying nor giving in Marriage; there are no Feasts, Games, or other sensual Diversions, to entertain the Voluptuous: All the Satisfaction of that blissful Place, is to contemplate, admire and adore the Divine Nature, and enjoy the Author of our Being, by the most pure, ardent, and exalted Affections: Would any one know what the Felicity of Heaven is? It is the compleat

pleat Reign and Dominion of Divine Love in our Hearts: Would they understand the Nature of that Crown of Glory that fadeth not away, and of that Blessedness, which it hath not entered into the Heart of Man to conceive? It is the Operation of perfect and everlasting Love, and the Beatifick Delights that result from it. From this Celestial Flame burning within, will break forth that ineffable Glory by which the Righteous shall shine as the Sun in the Firmament. Thus the Kingdom of Heaven is within us, for to love the supream Being to the utmost Capacity of a glorify'd Nature, is the fullest Description and justest Character of Heaven and Happiness; and he that expects any other, desires only some imaginary *Mahometan* Paradise, or a negative Felicity in being deliver'd from Pain and Misery, which he might as certainly have, if by Annihilation he should go out of Being.

HENCE it is plain, that the Condition of eternal Bliss is the beginning of it; that our Labour is of the same Nature with our Reward, and that we are enjoyn'd to be happy in Measure in this World, that we may be so without Measure

sure in the next; our Fight is Part of our Triumph, our Harvest commences the first Moment we sow, and the first true Step we take towards the Kingdom of Heaven, we are got within it; for what more can Glorification do, than perfect imperfect Love? What greater Pleasure can we hold, when the divine Fire has engaged all the Powers, and fill'd the whole Compass of the Soul? We are commanded to love our Creator now, that we may hereafter enjoy him: What is this but to offer us eternal Felicity, on Condition that we will gratefully receive the First Fruits and Foretastes of it? What is it but to promise a Kingdom and a Crown of Glory to be possess'd in a few Years, on Condition we will enjoy a plentiful Estate, Honour and Preferment for the present; and to ensure to us everlasting Rivers of Delight hereafter, if we will but thirst after them, and drink of the smaller Streams in the mean Time?

BESIDES, this of Divine Love is the highest Act of Obedience that a Reasonable Creature can express to the Author of his Being: This is the first and chief Command, that renders all other Duties and religious Performances
ac-

acceptable to him, as well as easy and delightful to our selves; when other Vertues are only employ'd about the Means, this unites that Soul to its beatifick End; and therefore when Repentance, Faith, Hope, Self-denyal and Patience, shall with their Objects for ever cease, reciprocal Love with the Father of Spirits shall be the ravishing Enjoyment of the Righteous for ever.

F I N I S.



E R R A T A.

PAge 22. Line 11. after *and*, read *it is*. --- p. 23. Margin, r. *lib*. 5. --- p. 27. Marg. l. r. read *de Orac. Def.* --- Cicero, l. 1. --- p. 37. l. 26. r. *perverse*. --- p. 39. l. 15. r. *Prænotion* --- p. 56. l. 28. dele *the*. --- p. 57. l. 4. dele *the*. --- p. 73. l. 5. r. *Nation*. --- p. 75. l. 5. r. *ever*. --- p. 107. l. 1. r. *settled*. --- p. 118. l. 8. r. *its Room*. --- p. 119. l. 5. r. *active Principle*. --- p. 127. l. 9. r. *Phænomena*. --- p. 130. l. 11. r. *Knuzen*. --- p. 157. l. 7. instead of *from*, r. *but*. --- p. 159. l. 3. r. *Instincts*. --- p. 162. l. 20. r. *aboard*. --- p. 163. l. 9. r. *abditæ*. --- p. 168. l. 7. r. *proceeds*. --- p. 169. l. 4. *Gemara*. --- p. 174. Marg. r. *Liene*, Dr. *Purcell*. --- p. 191. l. 23. r. *adust*. --- p. 193. l. 25. r. *Eyes*. --- p. 213. l. 17. r. *Mobility*. --- p. 249. l. 6. r. *Works* --- p. 252. l. 6. r. *subvert*, l. 10. r. *Forty fifth*. --- p. 54. l. 24. r. *Trouble* --- l. 25. r. *for as no Man*. --- p. 266. l. 15. r. *Romantic*. --- p. 284. l. 24. r. *Spirit*. --- p. 286. l. 23. dele *a*. --- p. 292. l. 8. dele *to*. --- p. 299. l. 17. r. *in this present State*. --- p. 322. l. 4. r. *perpetuate*. --- p. 341. l. 6. dele *not*. --- p. 377. l. 14. r. *of a spiritual Nature*. --- p. 400. l. 1. r. *this eternal*.



